Ann Stevenson

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A

SHORT TREATISE

Containing all the Principal Grounds of Christian RELIGION.

By way of Questions and Answers, very profitable for all sorts of men, but especially for Housholders.

Whereunto are added several Questions by the Reverend Authors own Pen, to clear the Exposition: As you may perceive by the Epistle to the Reader.

The fourteenth Impression; more corrected then the former.

LONDON:
Printed by *John Wright* at the Kings Head in the *Old Bayley*, 1654.

To the Reader.

Christian Reader,

THe many Impressions of this Catechism, (both with and without the Exposition) do manifest what good acceptance it hath found amongst the people of God. And I hope that by means of this change, with which it is now put into thy hand, it will prove much more profitable unto all such who shall diligently improve it.

The Questions which the Reverend Author (Mr. John Ball) did by his own pen, put into the Margin of the Book, to clear the Exposition, for the benefit of some private friends, are now upon the request of many, both Ministers and others (who have experienced the profit hereof) published for more common use. The Catechism as now Printed, remains the self-same for substance, without addition or diminution, and there is no

more change in the phrase of words, then necessity compelled, that there might be an harmonious suitableness betwixt the Questions and Answers. If any through the quickness of their own parts, shall complain of some needless repetitions which might have been forborn, and of less exactness then might here have been expressed, they are intreated to consider, 1. That as the first composing of the Catechism, so this new modelling of it, intendeth especially the instruction of Children and ignorant Christians, whose weakness requires such condescentions. 2. That cautiousness to keep off, from all seeming material alterations, may make a satisfying Apologie.

Some care hath been taken, to correct former over-sights of the Printer, in the Scripture quotations, though probably there may yet some Errata *be espied, amongst so great a multitude of proofs. In this Impression where the Answers in the short Catechism are large, the particulars are noted and numbred by several figures; and in the Exposition some passages are more clearly expressed, and some transposed, according to the Authors own minde and practice,*

well

Well known to some who were fully acquainted with his Catechisticall Exercises, both in his own family and the publick Congregation. Master Thomas Langley *(a faithful servant of Christ, and Minister of the Gospel at* Middlewich *in* Cheshire*) may be justly judged by those who know him (as he is indeed by my self) the meetest man to have appeared by an Epistle in this publication, because he was the Authors most ancient, much endeared friend, and could have spoken experimentally, very much in reference to this work, (being one of them (as I conceive) who concurred (at least) with the worthy Author, in the first publishing of this Catechism;) yet his great modesty hath put it upon my hand, though he hath been pleased (with his Son) to afford good assistance in this service. The following Epistle doth suggest both the summary Matter and Method of the whole Book, with directions to make it the more profitable. Here I might say much to perswade all persons carefully to husband such like helps for the instruction of themselves and their relations in the Principles of Religion.* Wisdome *(saith* Solomon*)*

is the principal thing, therefore get wisdome; and with all thy getting, get understanding, *Prov.*4.7. *It is one part of* Gods Image *upon mans heart*, Col. 3.10. *a soveraign* Antidote *against errour and sin*, Pro.2.11. *addeth* strength, *Prov.*24.5. *and* delight *unto the soul*, Prov.2.10. *It is the* guide of our affections, *Phil.*1.9. *and of a* Christian conversation, *Col.*1.9,10. *yea, it is the* key of heaven, *Luk.*11.52. *Whereas by ignorance, people are* alienated from the life of God, *Eph.*4.18. *and strangers to the* rich Treasures of the Gospel, 2 *Cor.* 4.4. *The plague of darkness in* Egypt *was neither so doleful nor dangerous as this, because it fals upon the soul, which is* the candle of the Lord, *Prov.* 20. 27. *and if* this light be darkness, how great is that darkness? *Mat.* 6. 23. *The* Egyptians *likewise* rose not from their places *during their darkness: but mans soul is always in motion, and they who* walk in darkness know not whither they go, *John* 12.35. *but* stumble, *John* 11.10. *and are in danger every step* to fall into the pit *of perdition*, Mat.15.14. *When* Sampsons eyes were put out, *the* Philistines *carried him* to prison, and caused

caused him to grinde *as a slave*, Judges 16.21. *In like manner ignorant* silly creatures are carried captives *by seducers*, 2 Tim. 3.6. *and kept in bondage under* Satans power, *Eph.6.12. in danger to lose their immortal souls unto eternity*, 2 Cor.4.3,4 *from which there is no hope of deliverance without knowledge*, Acts 26.18. *And alas, alas, how sad is it to consider (much more to suffer) that ruine* without remedy, *and perdition* without pity, *which will undoubtedly be the portion of all them who live and dye in spiritual darkness*, Prov. 1. 26,30. Esay 27.11. 2 Thess.1.8,9. *As these brief hints may serve to quicken peoples industry, in self-love to lay in a stock of divine knowledge for their own use: so may they move endeavours to be herein helpful unto their several relations, whom they are obliged* to love as themselves, *Mat.22.39. If the* oxe or asse of an enemy *going astray should be brought into his way homeward*, Exod. 23.4. *how much rather ought Christians to teach one another the way unto heaven*, Col.3.16. *in imitation of Gods servants in former ages*, Psal. 32. 8,9. *&* 51.13. Acts 18.25,26. *But care in this kinde*

kinde doth peculiarly appertain unto them who are charged with the education of young ones, that they may soon be seasoned with Sacred understanding, which may render them savory both in heart and life so long as they shall live, Prov.22.6. *Ministers especially should prove themselves* Pastors according to Gods heart, by feeding their flocks with knowledge and understanding, *Jer.* 3. 15. *first acquainting them with the* Principles of the Doctrine of Christ, *Heb.*6.1. *and afterwards make progress answerable to their* capacity *and proficiency,* Heb.5.13,14. 1 Cor.3.2. *It is said of Christ the* Doctor of his Church, *Mat.* 23. 8. *that he was set up by God the Father* to be a light, that he might be for salvation unto the ends of the earth, *Esay* 49.6. *Therefore it will be the wisdome of Preachers* to teach their people knowledge, *Eccles.*12.9. *And Governors of families should inform their children,* Deut.6.7. *and servants also (as Christ did,* Mat.13.36,37,51.) *in the things of God. Wise King* Solomon *hath left this upon record, to the perpetual commendation of his parents, that he received instruction from them both*

both, Prov. 4. 3, 4. & 31. 1. *And upon this account the Lord was so well pleased with father* Abraham, *that he made him one of his privy Counsel*, Gen. 18. 20. *Hereunto might be added the praise-worthy practises of pious Princes, in giving order that all within their Dominions should be acquainted with the laws of the God of heaven*, 2 Chr. 17. 8, 9, 10. & 30. 22. *I might inlarge my self unto tediousness upon this perswasion (wherein I intended more brevity when I began it) but I will onely further press the improvement of this and the like Catechistical helps, by appealing for the profitableness thereof unto the experience of them, who have herein been most diligently imployed. Ministers making trial of their peoples knowledge, do discern a broad difference betwixt them who have learned Catechisms, and others who have not been instructed therein. Doubtless, governours of families, by diligence and constancy in teaching their children and servants, would very much edifie themselves. By means of catechising, mens knowledge will be more clear, distinct, sweet, useful, and they shall be secured from the taint of fundamental errors.*

To the Reader.

The reading of the holy Scriptures and other good Books, as also the hearing of Sermons, will be much more delightful and profitable, when people shall be able to refer truths unto their proper heads in Divinity. By this means likewise the slashiness and unsoundness of many, together with their ignorance in the Principles of Religion, will be made manifest, whose proud blindness or inconsiderateness emboldens them to adventure upon preaching-work, which they have neither competent strength to wield, nor any warrant from God to undertake.

My heart unfainedly desireth that this Catechism (as it is now tendred) may prove thus serviceable to the souls of many, through Gods rich blessing, in the Lord our Saviour.

I am

Thy servant in and

for Jesus Christ,

SIMEON ASHE.

Febr. 3.
1653.

To the

CHRISTIAN READER.

WE offer here unto thy view (good Christian Reader) the Principles of Religion, with a short Exposition upon the same, for the explanation of what may seem difficult, the confirmation of the truth professed, against Popery, and the inforcing of sundry duties of weighty and great importance. The method we have followed is plain and natural; the matter wholsome, but not adorned with flowers of eloquence. We begin with the main end that all men ought to aim at: because there can be no motion but for some end, as there can be no effect but from some efficient. Thence we proceed to the means whereby the end may be attained: for it is in vain to propound an end unto our selves, if either the way be impossible or imperfect; if either it cannot

be known, or do not lead to the fruition thereof. In the means we consider whence direction is to be taken, and what is to be learned: and there we shew what and who God is, how we must conceive of him, why he ought to be worshipped, what covenant he made with *Adam* in the time of innocency, and how *Adam* by transgression fell, and plunged himself and his posterity into woe and misery unspeakable, intolerable and eternal. In the next place we lay down the means that God hath ordained for mans recovery; and there is handled what Christ is, what he hath done for us, how we are made partakers of his benefits, how faith is wrought and increased in us, and what obedience we owe to God in Christ, who is the object of Christian Religion. And because the godly in this course of Christianity are compassed about with infirmities, subject to many falls and assaults, with many tentations, which might discourage and turn them out of the way, therefore we have added what course a Christian should take to grow in grace, how he may be preserved from falling, how he

should recover after his fall, and of what priviledges the godly are or may be partakers in this life. And in the last place, the blessednes of the Saints after this life is ended, is touched in few words; whereby the sufficiency of the means is manifested. For as it is a way prescribed of God, so it leadeth us unto God, the first, chief, and all-sufficient good. Our desire herein is to teach the simple Christian, how he may grow from grace to grace, and from faith to faith: and to further such godly housholders as desire to instruct and train up their children and servants in the information and fear of the Lord, but want leisure or ability to furnish themselves out of larger and more learned Treatises. For their sakes we have adventured to compile this poor Treatise and make it common, that they might have some help at hand, whereby they might be confirmed in the truth, against the vain cavils of the Papists, and the better inabled to inform them that be committed to their charge. If any such shall vouchsafe to make use of this book, we would desire him to mark and obserue these few things, First, that

the letters *a*, and *b*, and *c*, &c. set in the Answer, do direct what part of the Answer the Testimonies of Scripture alleadged do serve to confirm. And these directions, || †* do intimate what words, or which part of the Answer are explained in the Exposition. Secondly, in teaching the Questions and Answers, take the pains to search into the proofs which are alleadged for confirmation of the matter; and if the same things, word for word, be not found in the Verses of Scripture cited, then be pleased further to enquire what reasons or arguments may be drawn from the place, to prove what is intended. This we commend, because it is a course behooveful for the obtaining of well grounded knowledge, the getting of stedfast and assured faith and comfort, and growing to be familiarly acquainted with the Word. Thirdly, in reading the Exposition of every Answer, take notice what is delivered by way of explication or confirmation, and what reasons, and how many, are brought to prove any point. Thereby a man shall be inabled to refer that which he heareth in the publick assembly

bly, or readeth in godly and learned Books, to some head, apply it to right purpose, treasure it up safe in memory for use in the time of need, and have in readiness to answer the gain-sayers.

Thus heartily desiring and hoping (good Reader) that thou wilt make use of these directions given, profitably to guide thee through this small work; we commit thee to God and the word of his grace, who is able to direct and safely lead thee unto eternal happiness; craving that if thou receive benefit from God upon the perusal of this simple Treatise, thou be careful to pour out thy soul unto God for us, that he would enrich us with his grace more and more, for the glory of God, the good of his Church, and the comfort of our own souls.

Whereas many of Mr Ball his Manuscripts were lent unto friends, and not restored, it is desired that those who have any of them in their hands, would be pleased to send them unto Mr. Sawbridge Stationer at the signe of the Bible on Ludgate-hill in London, to be delivered by him unto Mr. Allie (to whom Mr Ball committed the care of all his written Books) that such of them may be published as shall by him be judged fit for publick use.

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A short

A SHORT CATECHISM, With an EXPOSITION Upon the same.

Question.

What ought to be the chief and continual care of every man in this life?

A. To a glorifie || God, and b save his † soul, a

1 Cor. 10. 31. b Acts 16. 30,31. Mat. 16. 26.

Expos. || Q. *What is Gods glory?*

A. Gods glory is his surpassing worthiness.

Q. *Can it be encreased?*

A. It cannot be encreased, nor fully manifested, *Exod.* 33. 20.

Q. *Why so?*

A. Because he is most perfect, *Psal.* 16. 2. and infinite, *Job* 22. 2. & 35. 7.

Q. *When is God said to glorifie himself?*

A. God is said to glorifie himself, when he maketh his excellency to appear, *Numb.* 14. 21. *Psalm* 72. 19. *Ezek.* 43. 2.

Q. *When do angels and men glorifie him?*

A. Angels and men glorifie him, when they extol his greatness, and testifie the acknowledgement of his glory, *Luke* 2. 14. *Rev.* 14. 7. *Exod.* 15. 2.

Q. *What is it then to glorifie God?*

A. To glorifie God is inwardly in heart, *Rom.* 4. 20. 1 *Cor.* 6. 20. and outwardly in word and action, *Matth.* 5. 16. 1 *Pet.* 2. 12. to acknowledge God to be such a one as he hath revealed himself, *Rev.* 4. 9, 11. *Psalm* 29. 1, 2. and 50. 23.

Q. *Of glorifying God, why should man be most careful?*

A. Of glorifying God, man should be most careful, 1. Because God is the beginning from which, and the end unto which all things do tend, *Rom.* 11. 36. 2. His glory is in it self most excel-

excellent, *Exod.* 33. 18,19. *Pſalm* 148. 13. (3) Moſt dear to him, *Exodus* 7. 4, 5. *Iſaiah* 42. 8. and 48. 11. (4) The ſupream end of all Divine Revelation, *Epheſ.* 2. 7. (5) The end of all his works, *Eph.* 1. 5, 6. *Prov.* 16. 4. *Exod.* 9. 16. *Pſalm* 50. 15. *John* 11. 4, 40. (6) The end of mans life, *Pſalm* 6. 4, 5. And (7) ſervice, *Zach.* 7. 5, 6. *Pſalm* 101. 1 *John* 3. 28, 29. And all means furthering the ſame, are available to mans ſalvation, *Romans* 4. 20, 21. *Jer.* 13. 16. *Mal.* 2. 2. 1 *Sam.* 2. 30. *Pſalm* 50. 23.

Q. *What is it to take care of our ſalvation?*

A. † To take care of our ſalvation, is ſo to live here, that we may live with the Lord hereafter, *Phil.* 2. 12. 2 *Pet.* 3. 11, 14.

Q. *Why ſhould man take care of his ſalvation?*

A. 1. Becauſe the ſalvation of the ſoul is moſt precious, *Pſal.* 49. 8. (2) It cannot be obtained without care, *Acts* 2. 37. 1 *Cor.* 9. 24. *Matth.* 7. 13. *Luke* 13. 24. (3) He is ever mindleſs of Gods glory, that is careleſs of his eternal happineſs, *Epheſ.* 2. 12. *John* 5. 44.

and 7. 18. (4.) Eternal life is a durable treasure, *Luke* 12. 33. and 16. 9, 10. 1 *Tim.* 6. 17, 18. (5.) All worldly things are vain, uncertain and transitory, *Matth.* 6. 19. *Psalm* 73. 18, 19. (6.) The soul came from God, and is after a restless maner carried to seek and desire communion with God. (7.) A desire to be happy is naturally planted in the heart of all men by God himself. (8.) God is infinite in goodness, the highest of all things that are to be desired; Therefore we should earnestly set our affections upon things that are above, *Col.* 3. 1. 2 *Phil.* 3. 3, 12, 13, 14. and infinitely desire the enjoying of Gods presence in heaven.

Q. *Whence must We take direction to attain hereunto?*

A. Out of the c word || of God alone, c John 20. 31.

Expos. || Q. *Why must We take direction out of the Word of God to obtain salvation?*

A. (1.) Because God onely can give the Crown of glory, 2 *Tim.* 4. 8. *James* 1. 12. (2.) He also is the author, object and end of true Religion, *Gen.* 18. 19.

Acts

Acts 18.25,26. *John* 6.29. (3) And he sendeth us to his word alone for direction, how to attain salvation, *Isa.*8. 20. *Luke* 10.26. therefore none but he can reveal the way how we should obtain that everlasting inheritance, *Psal.* 16. 11. *Prov.* 2. 6, 9.

Q. *How may it be proved that God is the Author of Religion?*

A. 1. Because the nature of God is incomprehensible, his will and works are unsearchable, *Heb.* 11. 6. *Deut.* 4. 4, 6. and 29. 29. *Heb.* 11. 3. (2.) No man hath known the Father but the Son, and he to whom the Son hath revealed him, *John* 1. 18. *Matth.* 11.27. And (3.) The Gospel is an hidden mystery, 1 *Cor.* 2. 7, 10. *Rom.* 16. 25,26. so that we can know nothing of God, until God himself manifesteth it unto us, *Psal.* 103. 7. and 147. 19,20.

Q. *What understand you by the Word of God?*

A. By the word of God we understand the will of God revealed unto man, being a reasonable Creature, teaching him what to do, believe, and leave undone, *Deut.* 29. 29.

Q. *What call you the Word of God?*

A. The d holy Scripture † immediatly ‖ inspired, which is contained in the Books of the Old and New Testament, d 2 *Tim.* 3. 16.

Expos. † Q. *Hath not this Word been diversly made known heretofore?*

A. This word of God hath heretofore been diversly made known, *Heb.* 1. 1. as (1) By inspiration, 2 *Chron.* 15. 1. *Isa.* 59. 21. 2 *Pet.* 1. 21. (2) By ingraving in the heart, *Rom.* 2. 14. (3) By visions, *Num.* 12. 6, 8. *Acts* 10. 10, 11. *Apo.* 1. 10. (4) By dreams, *Job* 33. 14, 15. *Gen.* 40. 8. (5) By Urim and Thummim, *Numb.* 27. 21. 1 *Sam.* 30. 7, 8. (6) By signs, *Gen.* 32. 24. *Exo.* 13. 21. (7) By audible voice, *Exod.* 20. 1, 2. *Gen.* 22. 15. And lastly, by writing, *Exod.* 17. 14.

Q. *How is this Word revealed in writing called?*

A. This word so revealed is by excellency called, 1. The Scripture, *Gal.* 3. 22. *John* 10. 35. And 2. The holy Scripture, *Rom.* 1. 2.

Q. *Why is it called the holy Scripture?*

A. 1. In respect of God the Author, *Act.* 1. 16. & 4. 25. 2. The holy penmen, *Luke* 13. 28. 2 *Pet.* 1. 21. 3. The matter, 1 *Timothy* 6. 3. *Tit.* 1. 1, 4. The end

end thereof, *Rom.* 15.4. 2 *Tim.* 3. 17.

Q. *Why was this truth delivered to the Church in Writing?*

A. The truth of God was delivered to the Church in writing, *Deut.* 31. 9. *Hos.*8.12.*Rev.*2.1.(1.)That it might be preserved pure from corruption, 2 *Pet.* 1.12,13,15.(2.) That it might be better conveyed to posterity, *Jer.* 36. 27, 28. *Deut.* 31. 19, 24,25,26.(3.) That it might be an infallible standard of true doctrine: and (4.) That it might be the determiner of all controversies, *Isaiah* 8. 20. *Mal.* 4. 4. *Deut.* 17. 11. (5.)That our Faith might be confirmed, beholding the accomplishment of things prophesied, 1 *Kings* 13. 2. with 2 *Kings* 23.16. *Act.*17 10,11. (6) For the more full instruction of the church, the time of the Messias either drawing on, *Mal.*4.4. or being come, *Luk.*1.2,3.

Q. *What is it to be immediately inspired?*

A. To be immediatly inspired, is to be as it were breathed, and to come from the Father by the Holy Ghost, without all means.

Q. *Were the Scriptures thus inspired?*

A. Thus the holy Scriptures in the

Originals were inspired both for matter and words, *Luk.* 1.70. 2 *Pet.*1 21.

Q. *What are the Books of the Old Testament?*

A. Moses and the Prophets, Luk. 24. 27.

Expos. † Q. *What mean you by the books of the Old Testament?*

A. All the Books of holy Scripture, given by God to the church of the Jews.

Q. *How are they called?*

A. They are called, (1.) The Law, *Luk.* 16.16. *John* 12.34. and (2.) The Prophets, *Rom.* 1.2. & 16. 25, 26.

Q. *Why were they called the prophets?*

A. Because they were written by holy men, stirred up, sanctified, and inspired of God for that purpose, 1 *Pet.* 1. 11. *Heb.* 1. 1.

Q. *Under what heads be they ordinarily comprized?*

A. Ordinarily they are compriſed under these two heads, (1.) The Law, and the Prophets, *Mat.*22.40. *Act.*13. 15. Mat. 7. 12. or (2.) The Law of Moses and the Prophets, *Acts* 28. 23. or (3.) Moses and the Prophets, *John* 1. 45. *Luke* 16. 29.

Q. *Why is* Moses *distinctly named?*

A. *Moses*

A. Moſes is diſtinctly named from the reſt, becauſe he was the firſt and chief of the Prophets.

Q. *Whereas we read them diſtinguiſhed into* Moſes, *the Prophets, & the Pſalms, Why are the Pſalms diſtinctly named?*

A. The Pſalms are mentioned particularly, *Luke* 24.44. becauſe they are the choice & flower of all other Scripture.

Q. *Which are the Books of the New Teſtament?*

A. Matthew, Mark, Luke, and the reſt, as they follow in our Bibles.

Q. *How may it be proved that thoſe books are the Word of God immediately inſpired by the holy Ghoſt to the Prophets and Apoſtles?*

A. ||First, By the †teſtimony f of the church; *Secondly, conſtancy g of the ſaints; ||Thirdly, miracles wrought to confirm the truth; i and Fourthly, by the † antiquity thereof

f 2 Pet. 1. 19. g Rev. 6. 9. h 1 King. 17. 24. Joh. 3. 2. i Jer. 6. 16. Heb. 13. 8.

Expoſ. || Q. *Is it expedient to know that theſe Books are the word of God?*

A. It is very expedient and neceſſary that all Chriſtians of age and diſcretion, ſhould know that the Scriptures

ptures are the very word of God.

Q. *What is it to know them to be the Word of God?*

A. It is to know them to be the immediate and infallible truth of God that is to be received, obeyed and believed.

Q. *Why is that expedient to be known?*

A. 1. Because thereby we are the better fitted to hear, read and receive the word with attention, joy, reverence, submission, *Acts* 10. 33. and assurance of Faith: which being a divine grace, must have a divine foundation, 2 *Tim.* 3. 15, 16. 1 *John* 5. 13. and being certain, must have a sure ground, even the word of God, *John* 5. 46. *Eph.* 2. 20. *Rom.* 4. 18.

2. Also it ministers no small comfort in affliction and temptation, that we know whom we have trusted, 2 *Tim.* 1. 12. *Acts* 5. 29.

Q. *How must this be known?*

A. This must be known, not by opinion, or probable conjecture, which may deceive, but by certain and distinct knowledge.

Q. *What is certain and distinct knowledge?*

A. That

A. That whereby we conceive of things certain certainly as they are, and are aſſured that we conceive of them no otherwiſe then as they are.

Q. *Why is ſuch knowledge requiſite?*

A. That we may be able to ſtop the mouths of Atheiſts and Papiſts, who carp againſt the truth, 2 *Cor.* 13. 3.

Q. *How come We to the knowledge hereof?*

A. We come not to the underſtanding hereof by ſence or diſcourſe of reaſon: But this matter is to be diſcerned and believed by Faith.

Q. *What Rules are to be obſerved for the better clearing of this matter?*

A. For the fuller clearing of this point, ſundry rules are to be obſerved, both concerning Faith, and concerning the Scripture it ſelf.

Q. *What is the firſt Rule?*

A. 1. Diſtinction muſt be made between certainty of Faith, and certainty of ſenſe or ſight. 1 *Rule.*

Q. *How are they diſtinguiſhed?*

A. 1. Things believed in themſelves are more certain then things ſeen, but they are not always ſo apprehended by us.

2. Cer-

2. Certainty of sight excludes doubtings, so doth not certainty of Faith, it is sufficient that it prevail against them, *Gen.* 15. 6, 8. 1 *Cor.* 13. 9, 12. *Judges* 6. 36, 37, 38.

Q. *What is the second Rule?*

Rule 2. *A.* 2. Implicite Faith is to be distinguished from explicite Faith.

Q. *What is Faith implicite?*

A. Implicite Faith is that by which we confusedly believe that such Books are the word of God, not understanding the sense of them.

Q. *What is Faith explicite?*

A. Explicite Faith is ever joyned with a distinct and certain understanding of the thing believed, *John* 3. 2,10.

Q. *What is the third Rule?*

Rule 3. *A.* 3. Historical Faith must be distinguished from justifying and saving Faith.

Q. *What is Faith Historical?*

A. Historical Faith stands in the certainty of the minde, and believes God speaking in his Word.

Q. *What is Faith justifying?*

A. Justifying and saving Faith contains the perswasion and confidence of the heart, whereby we not onely be-

believe the Word of God to be the chief truth, but alſo to imbrace it as containing the chief good of man, *Jam.* 2. 19. *John* 5. 35. Heb. 6. 11. and 10. 22. *Eph.* 3. 12.

Q. *Why are they to be diſtinguiſhed?*

A. Becauſe all things in Scripture are not alike to be believed, neither do the ſame Arguments ſerve to beget each faith.

Q. *What is the fourth Rule?*

A. 4. Concerning the Scripture, we must put difference between the Doctrine therein contained, and the writing. 4. *Rule.*

Q. *Why is this to be obſerved?*

A. Becauſe the writing is for the ſignifying of the ſenſe; and the knowledge and faith of both is not alike neceſſary. The Doctrine was ever neceſſary to be believed, the maner of revealing was not always, *John* 8. 24.

Q. *What is the fifth Rule?*

A. 5. Of Doctrines ſome are ſimply neceſſary to ſalvation, containing the main Grounds and chief Heads of Chriſtian Religion; others are Expoſitions or Amplifications of the ſame, very profitable, but not of ſuch neceſſity, 5. *Rule.*

fity, 1 *Cor.* 3. 12, 13. *Col.* 2. 18, 19. *Phil.* 3. 15.

Q. *What is the sixth rule?*

6 Rule. *A.* 6. A distinction is to be put between the Scripture generally considered, in respect of the maner of revealing, and between the number and order of the Books.

Q. *Why is this to be noted?*

A. It being one thing to believe that the will of God is now fully and wholly committed to writing; another that this is the distinct order, and precise number of Books.

Q. *What is the seventh rule?*

7 Rule. *A.* 7. A difference is to be made between the chief Author of a Book, and the Instrument thereof, 1 *Cor.* 12. 3. *Matth.* 10. 20.

Q. *Why is this to be noted?*

A. Because it is one thing to believe that God is the Author of this or that Book: another to believe that it was written by this or that Scribe, or Amanuensis.

Q. *What is the eighth Rule?*

8 Rule. *A.* 8. The substance of doctrine necessary to salvation contained in Scripture, is to be believed with an expres,

preſs, Hiſtorical and ſaving Faith: but the number and order of Books is to be believed with Faith Hiſtorical.

Q. *What is the firſt argument to prove the Scriptures to be the Word of God?*

A. The teſtimony of the Church.

Q. *What underſtand you by the church?*

A. † By the Church we underſtand not the Pope, whom the Papiſts call the Church virtual; not his Biſhops and Cardinals met in general Councel, whom they call the Church repreſentative; but the whole company of Believers, who have profeſſed the true Faith; whether thoſe who received the Books of holy Scripture from the Prophets and Apoſtles, or thoſe who lived after.

Q. *Under the name of the Church, do you comprehend the Prophets and Apoſtles?*

A. Under the name of the Church we comprehend not the Prophets and Apoſtles, as they were immediately choſen and called to be the pen-men of holy Scripture.

Q. *Why ſo?*

A. Becauſe they wrote not as men

in

in the Church, but above the Church.

Q. *How is this testimony of the Church considered?*

A. This Testimony of the Church is considered, 1. Of the Jews. 2. Of the Christians.

1. Of the *Jews.*

Q. *What Books did the Jews receive?*

A. The Church of the Jews professed the Doctrine, and received the Books of the Old Testament, and testified of them that they were divine.

Q. *What things give force to this testimony?*

A. To the testimony of the Jews these things give force.

1. To them were committed the Oracles of God, *Rom.* 3. 2.

2. In great misery they have constantly confessed the same, when as by the onely denying thereof they might have been partakers both of Liberty and Rule.

3. Notwithstanding the high Priests and others persecuted the Prophets while they lived, yet they received their writings as Prophetical and divine.

4. Since obstinacy is come to *Israel,*

rael, notwithſtanding their great hatred to the Chriſtian Religion, the holy Scripture of the Old Teſtament is kept pure and uncorrupt amongſt them, even in thoſe places which do evidently confirm the truth of Chriſtian Religion, *Iſaiah* 53. 3, 4, 5, *&c.*

Q. *What Books did the Chriſtian Church receive?*

A. The Chriſtian Church hath embraced the doctrine of God, and received the Books both of the Old and New Teſtament. 1. Of the Chriſtians.

Q. *What things give weight to this teſtimony?*

A. To the teſtimony of Chriſtians, two things give force, 1. Their great conſtancy. 2. Their admirable and ſweet conſent: for in other matters we may obſerve differences in Opinions, in this a ſingular and wonderful agreement.

Q. *How many ways is this teſtimony of the Church conſidered?*

A. This teſtimony of Chriſtians is conſidered three ways, 1. Of the univerſal Church, which from the beginning thereof until theſe times, profeſſing the Chriſtian Religion to be divine, doth alſo profeſs that theſe

Books are of God. 2. Of the several primitive Churches, which first received the Books of the Old Testament, and the Epistles written from the Apostles, to them, their Pastors, or some they knew, and after delivered them under the same title, to their successors and other Churches. 3. Of the Pastors and Doctors, who (being furnished with skill, both in the Tongues and matters Divine) upon due trial and examination have pronounced their Judgement, and approved them to the people committed to their charge.

Q. *Of what force is this Testimony?*

A. This Testimony of the Church is of great weight and importance; 1. It is profitable to prepare the heart, and to move it to believe. 2. It is of all humane Testimonies (whereby the Author of any Book that hath, is, or shal be extant, can be proved) the greatest, both in respect of the multitude, wisdom, honesty, faithfulness of the witnesses, and the likeness, constancy and continuance of the Testimony it self. 3. But this Testimony is onely humane. 4. Not the onely, nor the chief,

chief, whereby the truth and Divinity of the Scripture is confirmed. 5. Neither can it be the ground of divine faith and assurance.

Q. *What is the 2. argument to prove the Scriptures to be the word of God?* 2. Argument. Constancy of the Saints.

A. The constancy of Saints.

Q. *What things give weight to this Argument?*

* *A.* (1.) The Saints of God of all sorts and conditions, noble, base, rich, poor, learned and unlearned, old, yong, married, unmarried, have acknowledged them Divine. (2.) They have suffered the most grievous torments, usual, unusual, speedy, slow, even what Hel could invent or mans malice finde out, for the defence of his truth. (3.) All these things a number numberless endured: (4.) And that with great constancy and joy, even with a chearful heart & merry countenance, so that none can think they suffered out of weaknes, pride, vainglory, or discontent.

Q. *What is the force of this argument?*

A. This patient suffering of the Martyrs is not testimony meerly humane, but partly divine: for that courage and chearfulnes which they shewed

in the midst of all torments, was not from nature, but from above.

3. Argument. Q. *What is the third argument to prove the Scriptures to be the word of God?*

Miracles. *A.* Miracles wrought to confirm the truth.

Q. *What things give force to this argument?*

A. || 1. Many 2. and great wonders. 3. Such as Satan himself cannot imitate. 4. Such as exceed the power of any, yea of all the Creatures in the world. 5. Such as the most malicious enemies of Gods truth could not deny to be divine, hath the Lord openly wrought by the hands of *Moses*, the Prophets and Apostles, for the confirmation of this truth, *Numb.* 11. 9. and 20. 10. *Exod.* 19. 16. 1 *Kings* 17. 24. *Mark* 16. 20. *Heb.* 2. 4. *John* 5. 36. and 9. 30, 33. *Acts* 5. 12.

Q. *What is the strength of this Argument?*

A. These miracles were sufficient to confirm the Divinity of this truth and writing, to them who were eye-witnesses thereof, *Heb.* 2. 3. *John* 20. 20. *Judg.* 2. 7, 10. The undoubted and clear naration of them, is to us an invincible argument thereof. Q. *What*

Q. What is the 4th Argument to prove the Scriptures to be the Word of God? 4. Argument. Antiquity.

A. The antiquity thereof.

Q. How doth this prove the Scriptures to be the Word of God?

|| *A.* That which is most ancient, is most true and divine.

Q. Why so?

A. 1. The purest Religion is before all others. 2. There must needs be a Law before Transgression: and 3. A commandment given unto man before there could be place for the Devil to tempt him.

Q. How may the antiquity of the Scripture be proved?

A. The Religion taught in Scripture is of greatest antiquity, because the doctrine of the creation and fall there handled, in all other stories whatsoever is omitted.

Q. How else?

A. By 5 || the k stile, † 6 efficacy, 7 sweet m * consent, 8 admirable n|| doctrine, 9 excellent of end, and 10 the witness p * of the Scripture it self, k *Gen.* 17. 1. *Psal.* 50. 1. *Isa.* 44. 24. *Exod.* 20. 1, 2. 1 *Cor.* 11. 23. *John* 3. 36. 1 *Cor.* 1. 23. *Joel* 1. 1, 2. | *Psal.* 19. 8.

Rom. 15. 4. *Rom.* 8. 7. *Zeph.* 2. 11. *Zech.* 13. 2. *Acts* 5. 39. *Acts* 9. 5,20, 21. *Phil.* 1. 12, 13. *Rom.* 15. 19. 2 *Cor.* 4. 8, 9, 10. m *Gen.* 3. 15. and 49. 10. *Isa.* 9. 6. *Dan.* 9. 24. *Mat.* 1. 18. *Acts* 10. 43. n *Psal.* 119. 129, 138, 172. *Deut.* 4. 5, 6. o *John* 20. 31. p 2 *Tim.* 3. 16. 2 *Pet.* 1. 19.

5 Argument. The stile of the scriptures

Q. *What is the fifth argument to prove the Scriptures to be the Word of God?*

A. The stile thereof.

Expos. || Q. *What understand you by the stile?*

A. By the stile of the Scripture we understand not the external superficies of words, but the whole order, character, frame & comprehension which fitly agreeth, (1) To the dignity of the speaker. (2) The nature of the Argument. (3.) And is tempered according to the capacity and condition of them for whose sake it was written.

Q. *Had not every Prophet and Apostle a peculiar stile?*

A. Every Prophet and Apostle almost had a peculiar stile; *Isaiah* is eloquent, sweet, and more adorned; *Solomon* accurate; *Jeremy* vehement and more rough; *Amos* simple, but all are divine.

Q. *What*

Q. *What things declare the majeſty of the ſtile?*

A. Theſe things declare the Majeſty of the ſtile.

1. The titles that the Author of the holy Scripture doth juſtly challenge unto himſelf; the which import, 1. Independence of nature, *Exod.* 3. 14. 2. Supereminency of power and ſoveraignty, *Pſal.* 50. 1, 2. 3. And excellency both of properties and works, *Gen.* 17. 1. *Iſaiah* 42. 5. and 40. 22, 26.

2. The maner uſed in teaching, commanding, promiſing and threatning.

Q. *What maner is uſed in teaching?*

A. Things above reaſon, hidden myſteries, ſuch as exceed all humane capacity, are unfolded, without all argumentation or furniture of perſwaſion, 1 *Cor.* 2. 7. and we are required to underſtand and believe them, relying upon the truth and credit of the revealer.

Q. *What maner is uſed in commanding?*

A. In giving the Law, no proem is uſed, but, *Thus ſaid the Lord*; no concluſion, but *The Lord hath ſpoken*,

Exod. 20. 1, 2. Commandments of which no reason can be rendred, are enjoyned, *Gen.* 2. 17. and that which a natural man would account foolishness, is peremptorily and with great severity required, *John* 3. 36. 1 *Cor.* 1. 23, 24. no argument being brought to perswade or confirm the equity of those commands, but onely the will of the Commander.

Q. *What maner is used in promising and threatning?*

A. Promises above likelyhood are made; to assure of performance no reason is alledged, but, *I the Lord have spoken,* Isa. 51. 22. and 52. 3, 4. and to encourage against difficulties and dangers present, divine assistance is promised both as necessary and sufficient, *Exod.* 4. 12. *Josh.* 1. 9. *Jer.* 1. 8. *Isaiah* 43. 5. In the maner of threatning also, the like notes of the Divinity of the stile may be observed.

Q. *What further particulars may be observed in the majesty of the stile?*

A. (1) That without respect of persons, he doth prescribe Laws to all men, private persons and publique Magistrates, whole Kingdoms and several Estates. (2) Com-

(2) Commanding what is diſtaſtful to their nature, and forbidding what they approve.

(3) Promiſing not terrene honor, but life everlaſting if they be obedient.

(4) Threatning not with rack or gibbet, but eternal death if they diſobey, *Joel* 1. 1, 2. *John* 3. 16. 1 *Sam.* 12. 25.

(5) That the Miniſters of the Lord of Hoſts do require attention, Faith and Obedience, to whatſoever they ſpeak in the name of the Lord, whether it were propheſie, commandment or rebuke; whether they called to repentance, and reformation of things amiſs, or exhorted to obedience, 1 *Cor.* 11. 23. *Mich.* 1. 1, 2.

Q. *Is not the maner of ſpeech in Scripture low and humble?*

A. Yes, but the low and humble maner of ſpeech, uſed in holy Scripture, cannot juſtly offend any man.

Q. *Why was it penned in ſo humble a maner?*

A. (1) It was penned to the uſe and behoof both of the learned and unlearned, *Rom.* 1. 14.

(2) Though the Phraſe be plain, the matter is high and excellent, profound

found and unutterable, *Hos.*8.12. *Act.* 2.11.

(3.) Easiness and plainness doth best beseem the truth: A Pearl needs not painting, nor truth to be underpropped with forreign aids, it is of it self sufficient to uphold and sustain it self.

(4.) It becomes not the Majesty of a Prince to play the Orator.

(5.) And though the Scripture be simple in word, it is great in power: no writings of Man, though never so well set forth, with wit, words, order or depth of learning, can so enlighten the minde, move the will, pierce the heart, and stir up the affections, as doth the word of God.

(6.) Neither do the Scriptures want eloquence, if the matter be well weighed: no writing doth, or can equalize them in pithiness of prophecying, or ferventness of praying.

Q. *Give an example hereof.*

A. The song of *Moses*, and the beginning of *Esay*, in variety and force of eloquence, do far exceed all authors, Greek and Latin; if comparison be made betwixt those places,

and

and whatsoever is most excellently indited by man, either in Greek or Latin, you may easily discern, the one was written by a Divine, the other by a humane Spirit.

Q. What is the sixth argument to prove the Scriptures to be the Word of God? 6. Argument. Efficacy of the Scriptures.

A. The Efficacy thereof.

Q. How doth the efficacy of this word demonstrate the Divinity thereof?

A †The efficacy of this Doctrine doth powerfully demonstrate the Divinity thereof: (1.) For it converts the soul. (2.) Enlightens the eyes, *Psalm* 19.7, 8. (3.) Discovers sin, *Rom.* 7. 7. (4.) Convinces the gainsayer, 2 *Tim.* 3.16. (5.) Killeth and terrifieth, 2 *Cor.* 3.6. (6.) Rejoyceth the heart, *Psalm.* 19.8. and 119. 103. (7.) Quickneth, *Psal.* 119. 50, 93. (8.) Comforteth, *Rom.* 15. 4. (9.) Manifesteth the thoughts, 1 *Cor.* 14. 25. (10.) Overthrows false Religions. (11.) Casteth down strong holds, and the whole Kingdom of Satan. (12.) Stoppeth the mouth of Oracles. (13.) Destroys Idols, 2 *Cor.* 10. 4. *Zeph.* 2. 11. *Zach.* 13. 2. (14.) And remains invincible notwithstanding all opposition, *Acts* 5. 38, 39.

Q. *What*

Q. *What things commend the efficacy of this Word?*

A. These things commend the efficacy of this word.

(1) The nature thereof is opposite to the wisdom and will of a natural man, 1 *Cor.* 1. 21. and 2. 14. *Rom.* 8. 7. and yet it hath prevailed.

(2) It hath prevailed, not onely with the gross and sottish Gentiles who served other Gods, *Galatians* 4. 8. but even with the most fierce and bitter enemies thereof, *Acts* 9. 5, 6, 20, 21.

(3) The enemies who did oppose this truth were many, mighty and subtil.

Q. *Who was the principal enemy of this truth?*

A. The Devil out of his hatred against Gods glory, and mans salvation, *Eph.* 6. 12. *Apoc.* 2. 10.

Q. *Who were his instruments?*

A. (1) The *Roman* Emperors were his Instruments. (2) The rest of the world furthering: and (3) The Jews stirring them up.

Q. *What moved them to persecute this truth?*

A. (1)

A. (1) Their love to falſhood and idolatry: and (2) Their malice againſt the Chriſtian Religion.

Q. *How did they perſecute it?*

A. 1. They did with incredible fury, 2. and viglancy, labor the utter abolition of this truth, *Act.* 4. 27. and 9. 2. *Mat.* 10. 18, 22. *John* 16. 2. *Acts* 13. 50. and 14. 2, 5, 19. 1 *Theſ.* 2. 15, 16.

(4) The perſons whom the Lord did chooſe to be publiſhers of this heavenly Doctrine, were (1) In number few. (2) In outward appearance ſimple, rude, baſe and weak. And (3) Sometimes alſo negligent, *Mat.* 4. 18, 19, 20. *Luke* 6. 13. 2 *Cor.* 4. 7, 8. *Mark* 13. 25.

(5) Theſe ſimple and weak men ſubdued the world by preaching the Croſs of Chriſt, and preſcribing long ſuffering and patience, 1 *Cor.* 2. 4. 1 *Theſ.* 3. 4. *Acts* 9. 16. 2 *Tim.* 3. 1, 2.

(6) The number of all ſorts, ages, conditions, ſexes and nations, who gave credit to this Doctrine, and confirmed the ſame with the loſs of their lives,

lives, was innumerable, *Apoc.* 6. 9, 10.

(7) In short time a great part of the habitable world was converted, and brought to the obedience of Faith, so that *Paul filled* all places from *Jerusalem* to *Illyricum* with the sound of the Gospel, *Col.* 1. 6. *Rom.* 15. 19.

(8) The more the truth was persecuted, the more it did prevail, *Acts* 8. 3, 4. *Phil.* 1. 14.

(9) Though the Jews were wasted with many and great slaughters, yet the Scriptures did still remain safe and entire in their custody, when the Hebrew Language did lie almost unknown and had perished altogether, had not the Lord provided for Religion; then by the Jews, the deadly Enemies of Christ, was the doctrine of Christian Faith preserved.

(10) To these we may adde the dreadful Judgements of God, which fell upon the persecutors of the Christian Faith; amongst whom, some were forced at their last gasp to acknowledge the Divinity of this Word: All which things do strongly confirm the propagation, defence and conservation of this truth and Doctrine, to be admirable

rable and of God.

Q. *What is the 7th argument to prove the Scripture to be the Word of God?* 7. Argument.

A. The sweet consent thereof. Sweet consent of the scriptures

Q. *How doth this consent prove the Scripture to be of God?*

A. The sweet and admirable consent which is found in all and every part of Scripture, cannot be ascribed to any but the Spirit of God; each part so exactly agreeing with it self, and with the whole, *John* 5.46.

Q. *By what instances may this be declared?*

A. This may sufficiently appear by comparing the prophesies of the Old Testament touching 1. Christ, 2. The calling of the Gentiles, 3. And rejection the Jews; with the accomplishment of them declared in the New, *Gen.* 3. 15. and 12. 2. and 49. 10. *Numb.* 24. 17. *Dan.* 9. 25. *Mat.* 1. 18. *Luke* 1. 55. and 24. 27, 44. *Acts* 26. 22. *Deut.* 32. 21. *Mal.* 1. 10, 11. *Psalm* 2. 8. & 110. 2. *Acts* 11. 18. *Psalm* 118. 22, 23. *Mat.* 21. 42. Such exact consent, as here is to be found, is impossible to be fained of men or angels, because the things foretold were removed from their knowledge

ledge and finding out, until they were revealed.

Q. *What considerations give Weight to this Argument?*

A. These considerations give strength to this Argument.

(1) The length of time in which this writing continued; *viz.* from *Moses* until *John*, which prevented all conceits of forgery, since they were not written in one, nor yet in many ages.

(2) The multitude both of Books that were written, and of Writers who were imployed in that service.

(3) The distance of place, in which they were written, which did hinder that the Writers could not confer together, *Jer.* 2. 1, 2. and 36. 5. *Ezek.* 1. 1.

(4) The silence of the adversaries, who in all that long space mentioned, whiles the Scripture was in writing, could never detect any thing in those Books as false or erronious.

Q. *What things give Weight to this silence of the adversaries?*

A. This silence is of great weight in this case, because they were eye-witnesses

neſſes of thoſe things which our Saviour taught, did, and ſuffered, according as it was propheſied of him. So that they (1) Knew the Propheſies: (2) Saw the accompliſhment of them: And (3) were acquainted with that which the Apoſtles had written.

Q. *The Prophets and Apoſtles who writ the ſame Hiſtory, diſſent one from another.*

A. If the Prophets or Apoſtles who wrote the ſame Hiſtories, do ſeem to diſſent in any circumſtances, this doth nothing derogate from their authority.

Q. *Why ſo?*

A. For 1. In themſelves they differ not; the fault is our ignorance and apprehenſion. 2. By a right and juſt interpretation, they may eaſily be reconciled. 3. The diſſonancy which ſeems to be amongſt them in ſmall things, doth free them from all ſuſpition of fraud, and their ſweet conſent in all matters of importance, doth convince that they wrote by the guidance of the ſame Spirit.

Q. *Declare this more particularly.*

A. 1. If they had all written one

thing, they might seem superfluous.

2. If each a new History, there could appear no steps of consent. 3. When they relate the same story with the same circumstances, they have their use, one sometimes speaking more plainly then the other. And 4. when they agree in matter, but seem to dissent in circumstances, the truth is the more confirmed, an argument of fuller credit may be drawn out of that dissent: for as the Heathen man observeth, too exact diligence is neither approved of all, neither doth it want suspition.

Q. *Doth not the Doctrine of the Scripture agree with all other truth whatsoever?*

A. To this sweet agreement of holy Scripture with it self it might be further added, that it agreeth with all other truth whatsoever: there is nothing true in Divinity, which is false in Philosophy; nothing in Philosophy is repugnant to the truth in Divinity, but it may be overthrown by the principles of right and true Philosophy.

Q. *What is the eight argument to prove the*

the Scriptures to be the Word of God?

8. *Argument. Excellent matter of the Scripture.*

A. The excellent matter thereof.

Q. *How doth this prove the Scriptures to be of God?*

A. Becauſe the matter treated of in holy Scripture, is divine & wonderful.

Q. *Declare this by ſome particular inſtances.*

A. 1. It explicates unto us the nature, properties and high acts of God, purely and holily.

2. It deſcribes the perſon of Chriſt, ſo fitly, excellently and conveniently, that if the minde of man conſider it attentively, of neceſſity it muſt acknowledge, it doth exceed the reach of a finite underſtanding.

3. It diſcovers unto us the miſery and corruption of man by nature, the incomprehenſible love of God in Jeſus Chriſt towards man, that happy reconciliation (if we may ſo ſpeak) of his juſtice and mercy by his infinite wiſdom, ordaining Jeſus Chriſt to be our Mediator.

4. And it unfolds the Covenant of Grace, which God made with man after his fall; all which can be drawn from no fountain, but Divine Reve-

lation, 1 *Cor.* 2. 7, 10. *Eph.* 3. 4, 5. *Col.* 1. 26.

5. The Scripture also contains the Law of God, which teacheth the duty of man, and that is wise and just, the Gentiles themselves being Iudges, *Deut.* 4. 5, 6, 7.

Q. *What notes of Divinity may be observed in the precepts?*

A. In the precepts divers Notes of Divinity may be observed: As (1) the surpassing excellency of the act, requiring that we should deny our selves, and lead our lives according to the appointment of the Lord, *Mat.* 16. 24, 25. *Rom.* 8. 12, 13. (2) The wonderful equity that doth appear in every commandment. (3) The admirable strangeness of some acts, which a natural man would count foolishness, yet prescribed as necessary, *John* 3.36. and 8. 24. (4) The maner how obedience is required; *viz.* that it proceed from a pure heart, a good conscience, and faith unfained, *Deut.* 6. 5. 1 *Cor.* 13. 2. 1 *Timothy* 1. 5. (5) The perfection of the Law, commanding and alowing all good, but forbidding and condemning all sin and wickedness;

of

of what kinde ſoever.

Q. *What example may be given hereof?*

A. Take a brief view of the ten Commandments; are they not, (1) Plain. (2) Pure. (3) Brief. (4) Perfect. (5) Juſt. (6) Extending to all. (7) Binding the conſcience; and (8) Reaching to the very thoughts.

Q. *What do theſe things commend to us?*

A. All theſe things commend unto us, 1. The Juſtice. 2. The Wiſdom. 3. The Holineſs. 4. The Omnipotency. 5. The Omniſcience. 6. The Perfection. And 7. the abſolute ſoveraignty of the Law-giver.

Q. *What notes of Divinity may be obſerved in the promiſes and threatnings?*

A. The promiſes and threatnings annexed to the Law, will ſuffer us to acknowledge none other Author of them, but the Lord alone. For 1. none can make them but he, becauſe he onely can give eternal life, and inflict eternal condemnation. 2. Theſe are ſo ſet together with the commandments, as they can move none, but only the conſcience of him, who doth acknowledge the commandments to be divine.

9. Argument. Excellent end.

Q. *What is the 9th argument to prove the Scriptures to be the Word of God?*

A. The excellent end thereof.

Q. *What is the end of the Scripture?*

† *A.* The end of the Scripture is divine, *viz.* 1. The glory of God: and 2. The salvation of man; not temporal but eternal.

Q. *How may it appear that the glory of God is the end of the Scripture?*

A. Because the Doctrines, Precepts, Prohibitions and Narrations, are all referred to the setting forth of Gods praise.

Q. *How doth this prove that they are of God?*

A. It shews that they are from above, *John* 7. 18. and 5. 41. and 8. 50, 54. *Gal.* 1. 10. For what is more equal, then that all things should return thither whence they had their beginning.

Q. *How doth it appear that the salvation of man is the end of the Scripture?*

A. Because this word doth point out unto man, 1. What true blessedness is: And 2. How he may be reconciled unto God, being lost by sin.

Q. *How doth this prove them to be divine?* *A.* It

A. It is a firm demonſtration to prove unto us the Divinity thereof: For (1) What is more agreeable to the wiſdom, bounty, mercy, grace and power of God, then to reſtore man fallen, and to make him partaker of eternal happineſs? And (2) Who can ſhew unto man, how he may be admitted unto Gods favor, having offended, or direct and lead him forward in the path of Life, but the Lord alone.

Q. *What is the force of theſe Arguments?*

A. Theſe Arguments are of great force whether they be ſeverally or joyntly conſidered, and do as ſtrongly prove that the Chriſtian Religion is onely true, as any other reaſon can, that there was, is, or ought to be any true Religion.

Q. *What is the* 10*th argument to prove the Scriptures to be the Word of God?* 10 *Argument.*

A. The teſtimony of the Scripture it ſelf. *Teſtimony of the Scripture it ſelf.*

Q. *What are the properties of this teſtimony?*

* *A.* This teſtimony of Scripture it ſelf, is (1) moſt clear: (2) Certain.

(3) Infallible. (4) Publique. And (5) Of it self worthy credit.

Q. *Why so?*

A. It being the testimony of the Lord himself, who is in all things to be believed.

Q. *Is this testimony of force to open the eyes, or assure the heart?*

A. No, for the external light of arguments, and testimonies brought to confirm and demonstrate, must be distinguished from the inward operation of the holy Ghost, opening our eyes to see the light shining in the Scripture, and to discern the sense thereof, 2 *Cor.* 1. 22.

Q. *These reasons may convince any, be he never so obstinate: but are they sufficient to perswade the heart thereof?*

A. No, the testimony of the || spirit is necessary q and only r all-sufficient for this purpose, *q* 1 *Cor.* 2. 14. *r* 1 *John* 2. 20, 27.

Expos. || Q. *Why is the testimony of the Spirit necessary?*

A. Because by nature we are blinde in spiritual things, 1 *Cor.* 2. 14. *Mat.* 15. 14. though therefore the Scripture be a shining light, *Psalm* 119. 105. yet unless

unless our eyes be opened, *Psalm* 119. 18. *Acts* 26. 18. we cannot see it, no more then a blinde man doth the Sun, *John* 1. 5.

Q. *Why is the testimony of the Spirit all-sufficient?*

A. (1.) Because the spirit is the author of supernatural light and faith, 1 *Cor.* 2. 8, 9. *Eph.* 1. 17. 1 *John* 5. 6, 10.

(2.) By the inspiration thereof were the Scriptures written, 2 *Pet.* 1. 21.

(3.) The secrets of God are fully known unto, and effectually revealed by the Spirit, 1 *Cor.* 2. 10.

(4) The same law which is written in the Scriptures, the Spirit doth write in the hearts of men that be indued therewith, *Isaiah* 59. 21. *Heb.* 8. 10. For which reasons it must needs be that the testimony of the Spirit is all-sufficient to perswade and assure the heart that the Scriptures are the word of God.

Q. *What Rules must be observed to prevent mistaking herein?*

A. To prevent mistaking herein, observe these Rules;

(1) The Spirit of God doth assuredly 1 *Rule.*

redly perswade our conscience that the Scriptures are of God; (1.) By enlightening our eyes to behold the light. (2.) By writing the Law in our hearts. (3.) By sealing up the promises to our Consciences. And (4.) Causing us sensibly to feel the effects thereof, 1 *Cor.* 2. 12. *Luke* 24. 45. 1 *Cor.* 14. 37. *Jeremiah* 31. 33. 2 *Cor.* 12. 2. 1 *Thes.* 1. 5. with 1 *Thes.* 2. 13. *Acts* 16. 14.

2 *Rule.* (2.) This perswasion of the Spirit is more certain then can be proved with reason, or expressed in words.

Q. *Why so?*

A. For things doubtful may be proved, but things in themselves most clear and certain, be above all proof and reason, as the shining of the Sun needs not to be confirmed by argument to him, that hath his eyes open to see the light thereof.

3 *Rule.* (3.) This testimony of the Holy Ghost is certain and manifest to him that hath the Spirit but private, not publique; testifying onely to him who is endued therewith; but not convincing others, nor confirming doctrines to others. (4.) This

(4.) This teſtimony of the Spirit is not to be ſevered from the word which is the inſtrument of the Holy Ghoſt, and his publique teſtimony. 4 *Rule.*

Q. *Is it not injurious to try the Spirits?*

A. It is not injurious to try the Spirit by the word of God, 1 *John* 4. 1. ſeeing there is a mutual relation between the truth of the party witneſſing, and the truth of the thing witneſſed: and the holy ſpirit, the Author of the Scripture, is every where like unto, and doth every where agree with himſelf.

(5.) The teſtimony of the Spirit doth not teach or aſſure us of the letters, ſyllables, or ſeveral words of holy Scripture, which are onely a veſſel to carry and convey that heavenly Light unto us, but it doth ſeal in our hearts the ſaving truth contained in thoſe ſacred Writings into what language ſoever they be tranſlated, *Eph.* 1. 13. 5 *Rule.*

(6.) The Spirit doth not lead them in whom it dwelleth, abſolutely and at once into all truth, but into all truth neceſſary to ſalvation, and by degrees, *John* 16. 13. with *Acts* 1. 6. and 11. 2. 6 *Rule.*

Q. *What*

Q. *What follows hence?*

A. Hence it follows, that holy men, partakers of the same Spirit, may erre in many things, and dissent one from another in matters not fundamental.

Q. *What are the properties of the Scripture?*

A. It is of 1. ‖ Divine authority. 2. The rule † of t faith and manners. * 3. Necessary, ‖ w pure, † x 5. Perfect, and * 6. y Plain, z 2 *Tim.* 3.16. t *Eccl.* 12. 10. *Gal.* 6.16. u *Rom.* 10.14. w *Psal.* 12.6. x *Psal.* 19.7. y *Prov.* 8.9.

First property of the Scripture. Its of Divine authority.

Expos. ‖ Q. *What is the Divine authority of holy Scripture?*

A. Such is the excellency of the holy Scripture, above all other writings whatsoever, 2 *Tim.* 3. 15. 2 *Pet.* 1.19. that it ought to be credited in all narrations, threatnings, promises or prophecies, 1 *Tim.* 1. 15. *Heb.* 11. 11. 2 *Pet.* 1. 19. and obeyed in all commandments, *Job* 22. 22. *Jer.* 13. 15. *Rom.* 1. 5.

Q. *Whence hath it this authority?*

A. From God the Author thereof, he being of incomprehensible wisdom, *Psalm* 147. 5. great goodness, *Exod.* 18. 9.

18. 9. *Psal.* 34. 8. *Rom.* 11. 22. absolute power and dominion, *Gen.* 17. 1. *Psal.* 50. 1, 2. and truth that can neither deceive nor be deceived, *Rom.* 3.4. *Tit.* 1. 2. *Heb.* 6. 18.

Q. *Doth the authority of the Scripture wholly depend upon God?*

A. The authority of the Scripture doth onely and wholly depend upon God the Author of it.

Q. *May not one part of Scripture be preferred before another?*

A. Though one part may be preferred before another, in respect of excellency of matter and use, *Can.* 1. 1. 1 *Tim.* 1.15. yet in authority and certainty every part is equal.

Q. *Is any other Writing of equal authority to the Scripture?*

A. Onely Scripture is of Divine authority, *Gal.* 1. 8. *Mat.* 17. 5. 1 *Cor.* 11. 23.

† Q. *How may it be proved that the scripture is the rule of faith & maners?* *Second property. Rule of faith and maners.*

A. Because the Scriptures are, 1. The word of Christ, *Col.*3.16. whose word is upright, *Eccl.*12.10. *Phil.*3.16. 2. The first truth, *Heb.*13.8. 3. Received by immediate, divine Revelation, 2 *Pet.* 1.

21.

21. 4. And delivered to the Church. 5. Sufficient to make the man of God perfect in all good works, 2 *Tim.* 3. 16, 17. 6. The treasury whence all doctrines must be taken, 1 *Pet.* 4. 11. *Acts* 26. 22. *Luke* 16. 29. 7. The touchstone whereby they must be tried, *Act.* 17. 11. *Isaiah* 8. 20. 8. Without which, error in doctrine and maners is unavoidable, *Matth.* 22. 29.

Third property necessary.

Q. *How is the Word necessary in respect of substance?*

* *A.* In respect of substance the word of God was always necessary, *Eph.* 2. 20. without which, we could 1. Neither know, 2. Nor worship God aright, *Heb.* 11. 3. 6. *Mat.* 22. 29. *John* 20. 31. 2 *Tim.* 3. 16. *Rom.* 15. 4. *Luke* 24. 26, 27.

Q. *How is it necessary in respect of the maner of revealing?*

A. In respect of the maner of revealing in writing, the Scriptures were necessary, ever since it pleased God after that maner to make known his will, *Deut.* 17. 18. *Josh.* 1. 8. *Rom.* 15. 4. *Luk.* 1. 3. *Jude* v. 3. and so shall be to the end of the world, 1 *Cor.* 10. 11. *Rev.* 22. 18.

Fourth property pure.

Q. *How is the Scripture pure?*

A.

‖ *A.* This blessed word of God is free from all, even the least stain of folly, error, falshood or unjustice, *Psalm* 119. 138, 140. *Prov.* 30. 5. *John* 17. 17. all things being laid down holily and truly, both for substance, circumstance and maner of speaking, *Psal.* 51. 1. *Mat.* 1. 25.

Q. *What is the perfection of the Scripture?* *Fifth property perfect.*

† *A.* Whatsoever was, is, or shall be necessary or profitable to be known, believed, practised or hoped for, that is fully comprehended in the Books of the Prophets and apostles, *Luke* 16. 29, 31. *John* 5. 39. *Rom.* 15. 4. *Gal.* 1. 8, 9. 2 *Tim.* 3. 15, 16, 17.

Q. *What things are to be observed, that the perfection of the Scripture might more easily appear?*

A. The perfection of the Scripture will more plainly appear, if we consider, (1) That Religion for the substance thereof, was ever one and unchangable, *Heb.* 13. 8. *Eph.* 4. 5. *Jude* 3. *Acts* 26. 22. *Tit.* 1. 1, 2.

(2) The Law of God written by *Moses* and the Prophets, did deliver whatsoever was needful for, and behooveful

hooveful to the salvation of the *Israelites*, *Deut.* 4. 2. and 12. 32. *Psalm* 1. 2. *Mal.* 4. 4. *Hos.* 8. 12. *Luke* 10. 26.

(3) Our Savior, 1. Made known unto his Disciples the last and full will of his heavenly Father, *John* 14. 26. and 15. 15. and 16. 13. and 1. 18. and 2. What they received of him, they faithfully preached unto the world, *Acts* 20. 27. 1 *Cor.* 15. 1, 2, 3. *Gal.* 1. 8. 1 *John* 1. 3. 3. And the sum of what they preached, is committed to writing *Acts* 1. 1, 2. *John* 20. 31. 1 *John* 5. 13. with *Acts* 8. 5, 1. 1 *Cor.* 2. 2. *Rom.* 10. 8, 9, 10.

(4) There is nothing necessary to be known of Christians, over and above that which is found in the old Testament, which is not plainly, clearly and fully set down, and to be gathered out of the writings of the Apostles and Evangelists.

Q. *Is the Whole Scripture perfect, or the particular Books thereof?*

A. In the whole body of the Scripture, all doubts and controversies are perfectly decided, *Isaiah* 8. 20. *Mat.* 22. 39, 40. *Deut.* 17. 8, 9, 10, 11, 12. 2 *Tim.* 3. 16, 17. and every particular

Book

book is sufficiently perfect for the proper end thereof.

Q. *What use is to be made hereof?*

A. Unwritten traditions, 1 *Cor.* 4. 9. new articles of faith, *Jer.* 7. 31. & 19.5. & new visions & revelations, are now to be rejected, *Heb.* 1.1. *Joh.* 4.25. *Joh.* 15.15. & 16.13. with *Mat.* 28.19. 2 *Cor.* 3. 6, 8, 11. with *Heb.* 8.13.

Q. *How is the Scripture easie?* 6. *Property. Plain.*

* *A.* In themselves the whole Scripture is easie, *Psal.* 119. 105. 2 *Pet.* 1. 19. *Prov.* 14 6. for such excellent matter could not be delivered in more significant and fit words, *Acts* 1. 16. with *Eph.* 1. 17. But all things in Scripture are not alike manifest, 2 *Pet.* 3. 16.

Q. *What Rules are to be observed touching the plainness of Scripture in respect of us?*

A. 1. The Gentiles by nature have the Law written in their hearts, *Rom.* 2. 14. 2. But to a natural man the Gospel is obscure, accounted foolishness, 1 *Corinthians* 1. 21. and 2. 14. 3. Things necessary to salvation are so clearly laid down, that the simplest indued with the Spirit, cannot be altogether ignorant of the same, *Isa.* 54.

John 6. 45. *Deut.* 30. 11. *Matth.* 11. 25. 2 *Cor.* 4. 3. (4) But to them who are in part illightned, 1 *Cor.* 13. 12. many things are obscure and dark, 1 *Cor.* 13. 9.

Q. *Why are many things in Scripture obscure and dark to them who be in part illightned?*

A. (1.) To tame the pride of mans nature, 2 *Cor.* 12. 7. (2) To work in us a reverence to the Scripture, 2 *Pet.* 3. 16, 17, 18. (3) To stir us up with care and diligence to read, pray, hear, *&c.* and use Gods means to grow in knowledge, *Prov.* 2. 34. 5. (4) And to enforce acknowledgement that all heavenly wisdom doth come from above, *Prov.* 2. 6. *Jam.* 1. 5. 1 *King* 3. 9. *Job* 28. 23.

Q. *For what end was the Scripture written?*

A. To 2(1) Teach || (2) Instruct. (3) Convince. (4) Correct. And (5) Comfort, 2 2 Tim. 3. 16, 17. Rom. 15. 4.

Expos. || Q. *In what doth the Scripture teach, instruct, convince, correct and comfort?*

A. The Scripture doth (1.) Teach found

ſound Doctrine. (2) Diſprove error. (3) Correct iniquity. (4) Inſtruct to righteouſneſs. (5) And comfort in the path of holineſs, 1 *Tim.* 1. 10, 11. *Tit.* 2. 12. 1 *Theſ.* 3. 3, 4. *Heb.* 12. 1, 2.

Q. *How is it proved that the Scripture was written for theſe ends?*

A. Becauſe it was given to ſhew unto man the way of life and ſalvation.

Q. *Why was the Scripture given to teach and inſtruct?*

A. Becauſe faith and obedience is the way to happineſs, and the whole duty of man is faith working by love, which man could not learn of himſelf, *Rom.* 1. 5. *Tit.* 1. 1, 2. 2 *Tim.* 1. 13. *Gal.* 5. 6. & 6. 15.

Q. *Why was it given to convince and correct?*

A. Becauſe the way to happineſs is aſſaulted, (1) With ignorance. (2) Error. (3) Superſtition. (4) And prophaneneſs, 1 *Tim.* 1. 6, 19, 20. 2 *Pet.* 2. 1, 2, 3.

Q. *Why was it given to comfort?*

A. Becauſe the ſame way to happineſs is beſet with many afflictions, 2 *Tim.* 3. 12.

Q. *Doth the knowledge of the scriptures belong unto all men?*

A. Yea, || all men are not onely alowed, a but exhorted and b commanded to read, hear and c understand the Scripture, a John 5. 39. b Deut. 17. 18, 19. Rev. 1. 3. c Act. 8. 30.

Expos. || Q. *Why are the scriptures to be read and understood of all men?*

A. 1. Because the Scriptures teach the way of life, *Prov.* 2. 9. *Luke* 16. 29. *Acts* 24. 14. & 13. 11, 46. *Psal.* 16. 11. *John* 6. 6, 8. 2. Set forth the duties of every man in his place and estate of life, *Deut.* 17. 17, 18, 19, 20. *Josh.* 1. 8. *Psalm* 119. 24. 2 *Chron.* 23. 11. 1 *Tim.* 4. 14. and 5. 1, &c. 2 *Tim.* 3. 16, 17. 3. Are the ground of Faith, *Rom.* 4. 20. 2 *Chron.* 20. 20. 1 *Tim.* 1. 15. 4. The epistle of God sent to his Church, *Hos.* 8. 12. *Rev.* 2. 1, 8, 12. 5. His Testament, wherein we may finde what Legacies he hath bequeathed unto us, 2 *Cor.* 3. 14, 16. *Heb.* 10. 16. *John* 14. 17. 6. The Sword of the Spirit, *Eph.* 6. 17. 7. Being known and imbraced, they make a man happy, *Psalm.* 119. 97, 98. *Luke* 10. 42. and 16. 29. *Psalm* 1. 2. *Rev.* 1. 3.

but

but 8. Being neglected or contemned, they plunge men into all miſery, *Heb.* 2. 3. *Mat.* 22.29. *Pſalm* 50. 16.

Q. *What ſorts of men ought to read the Scripture?*

A. All men of what age, eſtate, quality or degree ſoever, ought to acquaint themſelves with the word of God, 1 *John* 2. 14, 15. *Pſalm* 119. 9. *Acts* 17. 11. *Deut.* 6. 7. *Acts* 18. 25, 28.

Q. *What motives may encourage the weak, and the ſtrong Chriſtian alſo to read the Word of God?*

A. 1. Becauſe it was given of God, for the benefit and behoof of all ſorts, *Rom.* 15.4. 2. It being milk for babes, and meat for ſtrong men, 1 *Cor.* 3. 1, 2. *Heb.* 5. 13. 3. It being plain and eaſie to inſtruct the ſimple, *Prov.* 1. 4. *Pſalm* 19.7. and full of hidden wiſdom to exerciſe the ſtrong and ſatisfie the wiſe, *Col.* 2. 3. 1 *Cor.* 2. 7. *Prov.* 1. 5. 4. That both ſorts may be able to try the Spirits, 1 *John* 4. 1. 5. That they might be wiſe unto ſalvation. 6. And we grow rich in all ſpiritual knowledge and underſtanding, *Col.* 1. 10. & 2. 2. and 3. 16.

Q. *The Scriptures are written in Hebrew and Greek, how then should all men read and understand them?*

A. They ought to be d translated || into known Tongues e and † interpreted, d 1 Cor. 14.18, 19. e Neh. 8. 8. Acts 8. 35.

Expos || Q. *Why are the Scriptures to be translated into a known tongue?*

A. 1. Because the Prophets and Apostles preached their doctrines to the people and nations in their known languages, *Jer.* 36.15,16. *Acts* 2.6. 2. Immediately after the Apostles times, many translations were extant. 3. All things must be done in the congregation unto edifying, 1 *Cor.* 14. 26. but an unknown tongue doth not edifie, *Gen.* 11. 4. 4. And all are commanded to try the Spirits, 1 *Thess.* 5. 21. 1 *Cor.* 10. 15.

† Q. *Why are the Scriptures to be interpreted?*

A. Because the expounding of Scriptures is (1.) Commanded by God, 1 *Cor.* 14. 1,2,3,4. and 3.39. 2. Practised by the godly, 1 *Cor.* 4. 16, 21. and 24. 27. *Matth.* 1. 23. 1 *Cor.* 14. 19. 3. It is profitable both for the un-

unfolding of obscure places, *Neh.*8. 8. and applying of plain Texts, 1 *Cor.*11. 23, 24, 28, 29.

Q. *In what things doth it stand?*

A. It stands in two things, 1. In giving the right sense, *Matth.* 13. 38. *Acts* 2. 29, 30. *Gal.* 3. 16. 2. In a fit application of the same, *Acts* 2. 16. and 1. 16. 1 *Cor.* 14. 24. 2 *Peter* 1. 12.

Q. *Is the sense of the Scripture one, or manifold?*

A. Of one place of Scripture, there is but one proper and natural sense, though sometimes things are so expressed, as that the things themselves do signifie other matters, according to the Lords Ordinance, *Gal.*4. 22, 24, 34. *Exod.* 12. 16. with *John* 29. 36. *Psal.* 2. 1. with *Acts* 4. 24, 25, 26.

Q. *Are We tied to the Exposition of Fathers?*

A. We are not necessarily tied to the exposition of Fathers or Councels, for the finding out of the sense of the Scripture, *Rom.*3. 4. *Mat.*5. 27, 28, 31, 32, 33, 34, 38, 39, 43, 44.

Q. *Who is the faithful interpreter of the Scripture?*

A. The holy Ghost speaking in the Scripture, is the onely faithful Interpreter of the Scripture, *Luke* 1. 70. 1 *Cor.* 2. 10, 11. *John* 14. 26. *Isaiah* 55. 4.

Q. *What be the means to finde out the true meaning of the Scripture?*

A. The means to finde out the true meaning of the Scripture, are 1. Conference of one place of Scripture with another, 2 *Sam.* 24. 1. with 1 *Chron.* 21. 1. *Isaiah* 28. 16. with *Romans* 9. 33. *Isaiah* 65. 1, 2. with *Romans* 10. 20, 21. *Micah.* 5. 2. with *Matt.* 2. 6. *Matthew* 26. 34. with *Mark* 14. 30. 2. Diligent consideration of the scope. 3. And circumstances of the place, *Mat.* 22. 31, 32. *Acts* 2. 29. as the occasions and coherence of that which went before, with that which followeth after. 4 Consideration of the matter whereof it doth intreat, 1 *Cor.* 11. 24, 25, 26. 5. And circumstances of persons, times and places, *Act.* 13. 36, 37. 6. Also consideration, whether the words be spoken figuratively or simply; for in figurative speeches, not the outward shew of words, but the sense is to be taken, *John* 15. 1. *Mat.* 26. 26.

John

John 14. 6. *Exod.* 12 11. *John* 6. 35. 1 *Cor.* 10. 16. 7. And knowledge of the Arts and Tongues wherein the Scriptures were originally written, 1 *Cor.* 12. 10. *Acts* 2. 3, 4 8. But always it is to be observed, that obscure places are not to be expounded contrary to the rule of faith set down in plainer places of the Scripture, *Rom.* 2. 18, 20. and 12. 6. 2 *Tim.* 1. 13. *Acts* 13. 33, 36, 37. *Rom.* 9. 7.

Q. *What doth the scriptures especially teach us?*

A. The saving † knowledge || of God, † and Jesus Christ, *f* Joh 17. 3. Col. 2. 1, 2.

Expos. Q. *Why is knowledge necessary?*

A. Because Knowledge is, 1. The ground of obedience, 1 *Chr.* 28. 9. *Acts* 26. 18. 2. A rich gift of Grace, *Mark* 4. 11. 3. The first grace that God giveth unto his Children, 1 *John* 2. 20, 27. and 5. 20. *John* 16. 4. and 6. 63. 4. The foundation of all other graces, *Prov.* 19. 2. *Psalm* 9. 10. *Hosea* 4. 6. *Isaiah* 11. 9. 5. The guide of our affections, & directer of our actions, *Psal.* 119. 9, 100, 101. *Prov.* 2. 10, 11, 12.

Isaiah

Isaiah 30. 21. 6. And without it, zeal is little worth, *Rom.* 10. 2. sacrifice was vain, *Hos.* 6. 6. and devotion was but superstition, *Acts* 17. 22, 23.

Q. *When is knowledge saving?*

A. When it is made by the work of the holy Ghost, to be effectual to sincere faith, love, fear and obedience, then it is saving, *John* 17. 3. *Isa.* 53. 11.

Q. *Why must we know God?*

‖ *A.* We must know God, because otherwise, 1. We cannot desire, *John* 4. 10. 2. Obey, 1 *John* 2. 4. 3. Nor have communion or fellowship with him, 1 *John* 1. 5, 6, 7.

Q. *Why must we know Christ?*

† *A.* We must know Christ, 1. Because sin hath made a separation between God and us, *Isa.* 59. 2. so that we cannot be received into Gods favor, or have communion with him, without a Mediator, *Eph.* 1. 3, 5. *Rom.* 3. 25. *Eph.* 2. 18. 1 *John* 2. 1, 2. *Heb.* 10. 21, 22. *John* 14. 6.

(2) God in Christ, or God and Christ, is the object of Christian Religion, *Coloss.* 3. 17. 1 *Pet.* 1. 21. *John* 14. 1. *Heb.* 1. 6.

Q. *How doth it appear that this knowledge is excellent?* *A.* (1)

A. (1.) Becauſe Chriſt is the image of the inviſible God, *Col.* 1. 15. the brightneſs of his glory, and the expreſs image of his perſon, *Heb.* 1. 3.

(2.) In whom, with open face we behold, as in a glaſs, the glory of the Lord, 2 *Cor.* 3. 18. *John* 14. 9.

(3.) In whom are hid all the treaſures of wiſdom and knowledge, *Col.* 2. 3.

Q. *How may it appear that the knowledge of God and Chriſt is ſufficient.*

(*A.*) 1. Becauſe the Apoſtles, who preached unto the world the whole counſel of God neceſſary to ſalvation, did preach nothing, *Acts* 8. 5. *Rom.* 10. 8, 9. *Acts* 28. 31. (2) Did deſire to know nothing, but Jeſus Chriſt and him crucified, 1 *Cor.* 2. 2. *Phil.* 3. 8. (3) Of him they wrote, that our joy might be full, 1 *John* 4. 1. (4) And the Lord, who forbids us to glory in any thing beſide, doth command us to glory in this, that we know him in Chriſt, *Jer.* 9. 23. 1 *Cor.* 1. 30, 31.

Q. *What be the properties of this knowledge?*

A. This knowledge is, (1) Neceſſary. (2) Eaſie. (3) Excellent. (4) Sufficient.

Sufficient. 5. Sound. 6. And comfortable. 2 *Cor.* 4. 3, 4. *Acts* 8. 8.

Q. *How may it be proved that there is a God?*

A. By the g || works, and †h 2 wonders which are seen, 3 the testimony i of * conscience, the 4 k powers || of the soul, ‡ the 5 l parties † of Satan, *g* Psalm 19. 1, 2. Isa. 41, 23. Rom. 1. 20. Acts 14. 17. Job 12. 7, 8, 9. *h* Exod. 8. 19 & 9. 16. *i* Rom. 2. 15. Isa. 33. 5, 14. & 53. 5. *k* Zach. 12. 1. Psalm 94. 8, 9, 10. *l* Rev. 12. 7, 10.

Expos. || Q. *What reasons may be drawn from the works of God, to prove that there is a God?*

1. *Argument. The work of God.*

1. *Reason.* *A.* 1. The first creature was made of nothing, otherwise it could not be subject to change and alteration: and all creatures are finite, compound, imperfect, unable to make or sustain themselves, therefore of necessity there must be a first cause, in power infinite, most perfect and of it self, that gives Being and Continuance unto all things.

2. *Reason.* 2. Nothing can be the cause of it self: for then it should be both the cause and the effect, both before and after

after it ſelf, therefore all things have their beginning from one firſt and ſupream cauſe, which is God.

3. Amongſt things created we may obſerve a ſeries of cauſes, and an order in the things themſelves; but order is from one firſt, and leads us unto one firſt. 3. *Reaſon.*

4. All things, even things without life, ſenſe and reaſon, which cannot move voluntarily, or intend an end, are directed orderly unto an end; therefore there is one wiſe, good, and chief directer of all things, which is God. 4. *Reaſon.*

5. The greatneſs, perfection, multitude, variety and concord of things exiſting; the form and continual ſuſtentation of the World, do ſhew that all things do depend upon ſome one, wiſe and perfect good, from whom they have their being and preſervation. 5. *Reaſon.*

† Q. *What underſtand you by Wonders?* 2. *Argument. Miracles.*

A. By wonders we underſtand viſible and apparent works, extraordinarily wrought, not onely above the ordinary courſe of nature, but ſimply above

above the power of nature.

Q. *How many Ways may Works be above the power of nature?*

A. Two ways, 1. Either in respect of the work it self, 2. or the maner of doing.

Q. *How do these Wonders prove that there is a God?*

A. These effects do convince, that there is an infinite power that is above, and doth over-rule all things: for every principal and primary cause is more excellent then the effects thereof.

3. *Argument. Testimony of Conscience.*

* Q. *What are the acts of conscience in respect of things past?*

A. The conscience doth 1. Register; 2. Bring to remembrance: And 3. Bear witness of the cogitations, words and actions of all men.

Q. *What are the acts of conscience in respect of things well done?*

A. It doth (1) Excuse; (2) And comfort in well-doing against the disgraces, slanders, and persecutions of the world.

Q. *What are the acts of conscience in respect of things done evil?*

A. It 1. Doth accuse: 2. And terrifie

rifie for sin secretly committed, which never did, nor shall come into the knowledge of men.

Q. *What are the acts of conscience in respect of things to be done?*

A. 1. It doth incite to holiness: And 2. curb and bridle from iniquity.

Q. *How do these acts prove that there is a God?*

A. This is a manifest token and proof, that there is a supream Judge, who hath given a Law binding the conscience, doth observe all our thoughts, devices, words and works, and will call us to an account and reckoning.

4 *Argument. Powers of the soul.*

‖ Q. *What arguments may be brought from the powers of the soul to prove that there is a God?*

A. 1. The soul is a spiritual, invisible and immortal substance, endued with power to understand and will; but the soul and the power thereof, is not of and from it self: therefore it must proceed from another cause, which is power, wisdom and understanding it self, and that is God.

2. In the understanding there are certain

certain principles, whereby it discerneth truth and falshood, good and evil; this gift man hath not of himself, therefore it springs from a supream and most wise understanding, the principal cause being ever more excellent then the effect.

3. The minde is not satisfied with the knowledge, nor the will with the possessions of all things in this world, but still they seek, and earnestly thirst after some higher good: there is therefore a soveraign truth and chief good, which being perfectly known and enjoyed, will give contentment.

4. By the powers and faculties of the Soul, man is capable of happiness, or of the chief good: but in vain should he be made capable thereof, if there were not a chief good to be possessed and enjoyed.

5. Argument *Practice of Satan.*

† Q. *How do the practises of Satan prove that there is a God?*

A. 1. By the assaults and suggestions of Satan we feel there is a Devil; may we not then certainly conclude that there is a God?

2. Satan labors by all means to extinguish the light of the Gospel, to lead

lead men on in ignorance, error and prophaneſs, and to turn them out of the path of holineſs: Now why ſhould Satan war thus againſt God, his word, and Saints, why ſhould he ſeek Gods diſhonor and mans deſtruction, if there were not a God, a law, and an everlaſting life?

Q. *How elſe?*

A. By the || *6* conſent of nations, †7 defence m of the church, *8 ſuppozt and n comfozt of the godly; 9 but principally by the o Scripture, m* Pſalm 9. 16. and 58. 11. *n* Jer. 33. 9. o Iſaiah 42. 8.

Expoſ. || Q. *How doth the conſent of Nations prove that there is a God?*

A. (1) All nations in every age, time and place of the world, have acknowledged that there was a God. *6 Argument. Conſent of nations*

(2) The *Gentiles* could not endure him, who denyed a divine power.

(3) They adored ſtocks, ſtones, bruit beaſts, and the baſeſt creatures, rather then they would have no Deity at all.

(4) They were zealous and forward in the worſhip of their Idols, which ſhews, that though they acknowledged not the true God, yet they knew

there is a God to whom divine worship is due.

(5) Such as have studied to become Atheists, could never blot this truth out of their consciences; but the majesty of God hath affrighted, and his terrors made them afraid.

7 Argument. Defence of the church

Q. *How doth the defence of the church prove that there is a God?*

† *A.* (1) The Devil with great malice and fury, and ungodly men with all their might, authority, malice and policy, have labored to finde out and extirpate all those that call upon the name of the Lord Jesus; but they have been miraculously hid, preserved and defended by the Lord.

(2) God hath wondrously frustrated all the devices of the wicked enemies of his Church; and by the means they practised to root it out, it was encreased.

(3) God fought from Heaven against the persecutors of his children, and executed upon them the fierceness of his displeasure: dreadful judgements did overtake many of them, and such horror fell upon some, that they were forced to leave their places of

favor

favor and rule, and betake themselves to a solitary and private life.

Q. *How doth the support and comfort of the godly prove that there is a God?*

8 *Argument. Support and comfort of the godly.*

A. The Lord hath (1) armed his children with invincible courage and fortitude to endure disgrace, contempt, poverty, death, and the most exquisite torments that hell could invent. 2) He hath supported them under the burthen of an accusing conscience. (3) He hath inwardly refreshed them as it were suddenly with sweet peace and consolation. (4) And by the power, strength & comfort of the holy Ghost, he hath enabled them to sing Psalms in prison, and in the midst of the fire; which courage, strength and comfort of theirs doth plainly demonstrate that there is a God. (5) Especially if you compare it with that fear, faintness and unquietness, vexation & deadness which is in men when they suffer any thing.

Q. *What is God?*

A. He is p a ‖ spirit, having q his being of † himself, *p* John 4. 24. *q* Exod. 3. 14.

Expos. ‖ Q. *What mean you by this, that God is a Spirit?*

A. That God is, 1. A spiritual. 2. Invisible. 3. And immaterial substance 1 *Tim.* 1. 17. *Luke* 24. 39.

Q. *What is meant by this, having his being of himself?*

† *A.* That God is without beginning, *Psalm* 90. 2. and 93. 2. *Isa.* 43. 12. and 44. 6. and without cause, *Apo.* 1. 8. *Isaiah* 41. 4. and 43. 10. and 48. 12.

Q. *What followeth hence?*

A. Therefore he is (1) Without composition. (2) Infinite, *Psalm* 147. 5. and 145. 3. *Exod.* 3. 14. (3) Eternal, *Prov.* 8. 20, 22, 23. *Rom.* 16. 26. (4) Incomprehensible, *Exod.* 33. 22, 23. 1 *Tim.* 6. 16. 1 *Kings* 8. 27. *Isaiah* 66. 1. (5) And unchangeable, *Jam.* 1. 17. *Mal.* 3. 6.

Q. *How many Gods be there?*

A. Onely r one || God and † three fPersons, the Father, Son, and Holy Ghost, r Deut. 6. 4. 1 Cor. 8. 4, 6. f Mat. 28. 19. 1 *John* 5. 7.

Expos. || Q. *How may it be proved that there is but one God?*

A. 1. There can be but one, 1. Omnipotent, *Dan.* 4. 35. 2. Infinite. 3. Eternal. 4. Most perfect. 5. First cause. And

6. Directer

6. Director of all things. (2) All things are referred to one firſt, *Rom.* 11. 35. *Apoc.* 1. 8. and 4. 11.

Q. *What is a perſon?*

† *A.* A perſon generally taken, is one entire ſubſtance, not common to many, endued with life and underſtanding, will and power.

Q. *What is a perſon in Trinity?*

A. A perſon in the God-head, is the God-head reſtrained, or diſtinguiſhed by his perſonal property, *John* 14. 16. and 15. 1.

Q. *Is the divine nature common to all three perſons?*

A. The whole divine nature being indiviſible, 1 *Cor.* 8. 6. is common to all three perſons, Father, Son, and Holy Ghoſt, *Acts* 4. 24. 2 *Cor.* 1. 3. *John* 1. 1. *Rom.* 9. 5. *Heb.* 1. 8. *Num.* 12. 6, 7. with *Acts* 1. 16. 1 *Pet.* 1. 11. *Heb.* 1. 1. *Acts* 4. 25. with 2 *Peter* 1. 21.

Q. *What followeth hence?*

A. Hence it followeth, that whatſoever doth abſolutely agree to the divine nature, or is ſpoken of the divine nature by relation unto the Creatures, that doth agree likewiſe to every perſon,

on, in Trinity, *John* 1. 1. *Prov.* 8. 22. *Apoc.* 1. 8. *Mat.* 18. 20. *John* 3. 13. *Job* 26. 13. and 33. 4. *John* 14. 26. *Luke* 1. 35.

(2) That every person in Trinity is equal in glory and eternity, *John* 10. 30. *John* 17. 5. *Phil.* 2. 6. *Eph.* 1. 17. with *John* 1. 2, 14.

(3) And that there is a most near communion and union between them.

Q. *Wherein stands this near union and communion?*

A. Herein it stands; (1) each one is in the rest and with the rest, *John* 14. 10, 11. *John* 1. 1. (2) And every one doth possess, love and glorifie each other, *Prov.* 8. 22, 30. *John* 17. 5. working the same things, *Iohn* 5. 19.

Q. *What is the Father?*

A. The Godhead considered with the personal property of begetting, is the Father, *&c.*

Q. *What is the property of the Father?*

A. To be of himself, and t to || beget his Son, *t* John 1. 18. and 3. 18.

Expos. || Q. *Doth the Divine nature beget?*

A. The Divine nature doth neither beget,

beget, nor is begotten.

Q. *How then doth the Father beget his Son?*

A. The Father doth beget his Son by an eternal and neceſſary communication of his eſſence, wholly and indiviſibly to his Son, which yet he wholly retaineth in himſelf, *John* 1. 1. *Prov.* 8. 22, 23.

Q. *What is the property of the Son?*

A. To be *u* begotten of the Father, *u* John 3. 18.

Q. *What is the property of the holy Ghoſt?*

A. To proceed from the *w* Father and *x* the Son, *w* Joh. 15. 26. *x* Rom. 8. 9. Gal. 4. 6.

Q. *The nature of God is infinite and incomprehenſible, how then may we conceive of him?*

A. By his *y* properties, || and by his *z* works, *y* Exod. 34. 6, 7. *z* *Pſal.* 19. 1. and 8. 1. Job 36. 24, *&c.* and 37. 1, 8.

Expoſ. || Q. *What is a property in God?*

A. A property in God, is that whereby his divine nature is known in it ſelf, and diſtinguiſhed from all other.

Q. Do the properties in God differ from the Divine Essence, or one from another?

A. The properties of God do not really differ from the Divine Essence, nor one of them from the other, but onely in our maner of conceiving.

Q. What followeth hereupon?

A. Hence it followeth, that every property in God is inseparable and incommunicable.

Q. What are his properties?

A. He is || 1 most a wise, † b 2 strong, c* good, d || 4 gracious e† 5 just, f* 6 merciful, g|| 7 perfect, h † 8 blessed, and i* 9 glorious, *a* Rom. 16. 27. *b* Job 12. 13. *c* Mat. 19. 17. *d* Exod. 33. 19. *Rom.* 5. 8. *e* Psal 145. 17. *f* Psalm 103. 11. & 145. 8, 9. *g* Mat. 5. 48. Job 35. 7, 8. *h* Mark 14. 61. Rom. 9. 5. *i* 1 *Cor.* 2. 8.

Expos. || Q. *What is Wisdom in God?*

A. Wisdom is that whereby God doth perfectly know, 1. Himself, *Mat.* 11. 27. *John* 1. 18. and 7. 29. 1 *Cor.* 2. 10, 11. 2. And all things. 3. And actions, 1 *John* 3. 20. *John* 16. 20. and 21. 17. 4. With all their circumstances, 1 *Sam.* 23. 11, 12. *Matth.* 11. 21. and

24.

24. 22. *John* 7. 30. diſcerning a moſt wiſe reaſon of them.

Q. *What be the parts of Wiſdom?*

A. Two, 1. Knowledge. 2. Counſel.

Q. *How doth God know all things?*

A. By 1. one, *Heb.* 4. 13. 2. Infinite, *Pſa.* 139. 6. & 147. 5. *Iſa.* 40. 28. 3. Eternal, *Eph.* 1. 4. 4. Simple, *Exod.* 3. 14. 5. And unchangeable act of his underſtanding, *Iſa.* 46. 10.

1. Knowledge. 2. Counſel.

Q. *After what maner doth God know all things?*

A. 1. Clearly. 2. Infalliby. 3. And diſtinctly, 1 *Chron.* 28. 9. 2 *Tim.* 2. 19. *Pſal.* 56. 8. and 147. 4. *Mat.* 10. 30.

Q. *What is Counſel?*

A. Counſel is Gods diſcerning a moſt wiſe reaſon of all things and actions, *Eph.* 1. 11. *Prov.* 8. 14.

Q. *What is ſtrength in God?*

A. Strength is that whereby God doth work whatſoever he doth will, *Dan.* 4. 35. *Iſa.* 40. 28.

Q. *In what maner doth God work?*

A. 1. Moſt freely, *Pſalm* 115. 3. and 135. 6. 2. And without reſiſtance or wearineſs.

Q. *What doth God?*

A. Whatſoever he doth will.

Q. *What*

Q. *What can the Lord do?*

A. The Lord can do whatsoever he can will, *Mat.* 3. 9.

3 Property. Goodness.

Q. *What is goodness in God?*

* *A.* Goodness is that whereby God being the chief good, *Mark* 10. 18. sheweth him very good and bountiful to all his Creatures, *Psalm* 86. 5. *Gen.* 1. 31. *Psalm* 33. 5. and 36. 6. and 145. 9.

Q. *How many ways is the goodness of God to be considered?*

A. Two ways, 1. As it is in himself. 2. As it is exercised to all his Creatures.

4. Property. Graciousness.

Q. *What is graciousness in God?*

|| *A.* Graciousness is that whereby God being truly 1. Amiable in himself, *Psalm* 86. 15. and 111. 5. 2. Is freely bountiful unto his Creatures, *Romans* 3. 24. loving and cherishing them tenderly, without any deserts of theirs, *Psalm* 145. 8. and 36. 3, 7, 9. *Luke* 1. 30.

Q. *How is graciousness in God considered?*

A. 1. As it is in himself. 2. As it is exercised freely and bountifully unto his Creatures.

Q. *What*

Q. *What is juſtice in God?* 5 *Property Juſtice*

† *A.* Juſtice is that whereby God is 1. True in all his ſayings, *Eccl.* 13. 10. *Rom.* 3. 4. 2. Righteous in all his doings, *Geneſis* 18. 25. *Deut.* 32. 4. *Iob* 8. 3. and 34. 10. and 36. 23. *Pſalm* 92 15. *Rom.* 9. 14. 2 *Chron.* 19. 7. *Dan.* 9. 14. 1. *Truth.* 2. *Righteouſneſs.*

Q. *What be the parts of Gods juſtice?*

A. Two, 1. Truth. 2. Righteouſneſs.

Q. *What is mercy in God?* 6 *Property. Mercy.*

* *A.* Mercy is that whereby God of his free grace and love, is ready to ſuccor, 1. Such as are, *Pſalm* 57. 10. and 108. 4. *Pſal.* 103. 4. and 145. 14. 2. Or might be in miſery by the condition of their nature.

Q. *What are the kindes of mercy in God?*

A. 1. Succoring in miſery actual. 2. Vindicating from miſery poſſible.

Q. *What is the perfection of God?* 7 *Property. Perfection.*

A. 1. Perfectneſs is that whereby God is neceſſarily all-ſufficient in and of himſelf, *Gen.* 17. 1. *Iob* 22. 2. and 25. 5, 6, 7. *Pſalm* 162. 2. And the cauſe of all perfection and goodneſs in every thing beſides, *Iames* 1. 17. 2 *Cor.*

Cor. 3. 5. and 4. 7. 1 *Cor.* 8. 4, 6. *Rom.* 11. 36.

Q. *How is the perfection of God to be considered?*

A. It is to be considered, 1. In respect of God himself. 2. In respect of the Creature.

Q. *What is to be considered in the perfection of God as it is in himself?*

A. God is necessarily all-sufficient in and of himself.

Q. *What in respect of the Creature?*

A. God is the cause of all perfection and goodness in every thing besides.

8. *Property. Blessedness.*

Q. *What is blessedness in God?*

A. Blessedness is that whereby God 1. Fully, 2. And essentially knowing and willing, that perfection which is in himself, hath all fulness of delight and contentment in and of himself, *Gen.* 17. 1. 1 *Tim.* 6. 15. and 1. 11. and is the cause and object of the blessedness of his Creatures, *Psalm* 16. 11. and 17. 15. *John* 17. 3. 1 *John* 1. 3, 6.

Q. *How is the blessedness of God to be considered?*

A. Two ways, 1. In respect of himself. 2. In respect of the Creature capable

capable of bleſſedneſs.

Q. *What is the bleſſedneſs of God in reſpect of himſelf?*

A. God 1. Fully, and 2. Eſſentially knowing, and willing that perfection which is in himſelf, 3. Hath all fulneſs of delight and contentment 4. In, 5. And of himſelf.

Q. *What is this bleſſedneſs of God in reſpect of the Creatures capable of bleſſedneſs?*

A. God is the cauſe and object of the bleſſedneſs of his Creatures; by which it may appear, that there is much difference betwixt the bleſſedneſs of God and of the Creature.

Q. *What is glory in God?* 9 *Property. Glory.*

A. Glory in God, is the admirable excellency of his moſt holy and divine nature, whereby he infinitely excelleth all creatures, *Exod.* 33. 18. *Pſalm* 8. 1. *John* 12. 41. *Romans* 1. 23. *Pſalm* 29. 9.

Q. *How is Gods glory manifeſted?*

A. The Lord doth manifeſt his glory, 1. More obſcurely in this life, *Numbers* 12. 8. *Exodus* 33. 20. 1 *Cor.* 13. 12. But 2. more clearly it is revealed in heaven, *Rev.* 21. 23. *John* 17. 24.

Q. *How*

Q. *How doth the Lord manifest his glory more obscurely?*

A. 1. By his Gospel, 2. And signs of his presence, 2 *Cor.* 4. 4, 6. *Exod.* 33. 22. *Isa.* 6. 1.

Q. *What were the signs of his presence?*

A. 1. Some shining brightness, *Luke* 2. 9. *Mat.* 17. 2, 5. 2. Or some thick cloud and darkness, *Exod.* 16. 10. and 24. 16. 1 *Kings* 8. 11. 3. And some excellent acts beseeming his greatness, *Psalm* 19. 1. and 29. 9. *Exod.* 9. 16. *John* 2. 11. 2 *Thess.* 1. 10.

Q. *What are his works?*

A. They are three, Decree, Creation and Providence.

Q. *What is the Decree?*

A. That whereby God hath from eternity set down *k* with himself whatsoever || shall come to pass, *k* Eph. 1. 11.

Expos. || Q. *What things are decreed by God?*

A. 1. All things. 2. With their causes. 3. Effects. 4. Circumstances. 5. Maner of being are decreed by God, *Acts* 2. 23. and 4. 27, 28. *Eph.* 1. 11.

Q. *What are the properties of this decree?* *A.* This

A. This decree is, 1. Moſt wiſe, *Rom.* 11. 33. 2. Juſt, *Rom.* 9. 13. 14. 3. Eternal, *Eph.* 1. 4, 5. 2 *Theſſ.* 2. 13. *Acts* 15. 18. 1 *Cor.* 2. 7. 4. Neceſſary, *Pſalm* 33. 11. *Prov.* 19. 21. 5. Unchangeable, *Heb.* 6. 17. 6. Moſt free, *Rom.* 9. 18. 7. The cauſe of all good, *Iames* 1. 17. 8. But not of any ſin, 1 *Iohn* 1. 5.

Q. *What is the ſpecial decree of God?*

A. The ſpecial decree of God is concerning Angels and men.

Q. *What is it called?*

A. It is called predeſtination, *Rom.* 8. 30.

Q. *What is revealed touching this decree?*

A. Of the former, concerning Angels, little is ſpoken in holy Scripture; of the latter concerning man, more is revealed, not unprofitable to be known.

Q. *What is the ſpecial decree of God concerning man?*

A. It may be defined, the wiſe, free, juſt, eternal, and unchangeable Sentence or decree of God, *Eph.* 1. 11. determining with himſelf to create and govern man for his ſpecial glory.

Q. *What*

Q. *What be the properties of this decree?*

A. It is (1) Most wise. (2) Free. (3) Just. (4) Eternal. (5) And unchangeable.

Q. *What is the object of this decree?*

A. Man.

Q. *What is the end of it?*

A. 1. The praise of Gods glorious mercy: 2. Or of his great Justice, *Rom.* 9. 17, 18. and 12. 36.

Q. *What are the parts of this decree?*

A. Of this decree there be two parts: Election, and Reprobation, 1 *Thess.* 5. 9. *Jude.* 4. 5.

Q. *What is Election?*

A. Election is the decree of God, of his free love, grace and mercy, chusing some men to faith, holiness and eternal life, for the praise of his glorious mercy, 1 *Thess.* 1. 4. 2 *Thess.* 2. 13. *Eph.* 1. 4, 5, 6. *Rom.* 8. 29, 30.

Q. *What is the cause of Election?*

A. The cause which moved the Lord to elect them who are chosen, was none other but his meer good will and pleasure, *Luke* 12. 32. *Rom.* 11. 5. and 16. *Eph.* 1. 5. 2 *Tim.* 1. 9.

Q. 11. *What is the end of Election?*

A. The

Q.

A. The end of Election is the manifeſtation of the riches of his grace and mercy, *Rom.* 9. 23.

Q. *Was not Chriſt, faith, holineſs, &c. the cauſe of Election?*

A. No: The ſending of Chriſt, faith, holineſs, and eternal life, are onely the effects of Gods love, by which he manifeſteth the infinite riches of his grace, *John* 3. 16. 1 *John* 4. 10. *Acts* 13. 4. *Tit.* 1. 1. *Col.* 1. 12. *Rom.* 6. 23.

Q. *In what order are men elected to life?*

A. In the ſame order God doth execute this decree in time, in which he did decree in his eternal counſel, 1 *Theſ.* 5. 9. 2 *Theſ.* 2. 13.

Q. *What is Reprobation?* *Reprobation.*

A. Reprobation is the wiſe, juſt and abſolute decree of God, ordaining to leave ſome men unto themſelves, to ſuffer them to fall, and to inflict upon them eternal puniſhment, deſerved by their ſins, for the praiſe of his unſpeakable and great juſtice, *Rom.* 9. 11, 13, 22. *Jude* 4. *Jer.* 6. 30.

Q. *What is the cauſe of Reprobation?*

A. The cause of this decree is the absolute will and good pleasure of God *Mat.* 11.26. *Rom.*9.13.

Q. *Was not mans sin the cause of this decree?*

A. Mans sin is the cause why God will punish, but no occasion why he did ordain to pass by, or to punish man, *Rom.* 9.18, 20.

Q. *How may it appear that this decree is just?*

A. This decree is just because God hath power over man, as the Potter hath over his clay, to make one vessel to honor and another unto dishonor, *Romans* 9.21. *Jeremiah* 18. 6. *Matth.* 20. 15.

Q. *What is the end of this decree?*

A. The end of this decree is not the condemnation of the creature, but the manifestation of Gods Justice, *Rom.* 9. 22.

Q. *Is not sin the effect of this decree?*

A. Sin is the effect of mans free-will, and condemnation is an effect of justice, inflicted upon man for sin and disobedience, *John* 3. 18. and 12. 37, 38, 39, 40. 2 *Thess.* 2.9,10. but the decree of God which is good, is the cause

cauſe of neither, *Pſalm* 5. 4.

Q. *May a man be aſſured of his election or reprobation in this life?*

A. A man in this life may be aſſured of his election, 2 *Pet.* 1. 10. 1 *Theſ.* 1. 4. and eternal happineſs, *Mat.* 24. 24. *Joh.* 10. 28, 29. *Rom.* 8. 33, 34. 2 *Tim.* 2. 19. but not of his reprobation.

Q. *Why cannot a man be aſſured of his reprobation?*

A. Becauſe he that is now prophane, may be called hereafter, *Mat.* 20. 5, 6.

Q. *What is creation?*

A. That whereby God made all *Creation.*
l things || of nothing, in m ſix days,
l Heb. 11. 3. m Exod. 20. 11.

Expoſ. || Q. *Was the firſt matter of all things eternal?*

A. The firſt matter whereof all things were made was not eternal, *Gen.* 1. 1. *Prov.* 8. 22, 23.

Q. *Why ſo?*

A. 1. For then it could not be ſubject to alteration, *Pſalm* 102. 26, 27. (2) Neither ſhould God be the fountain of all goodneſs, if any thing had a being, and not from him. (3) Then the word beginning could not be referred to all things.

Q. *How was the first matter created?*

A. It was made simply of nothing in time, *Heb.* 11.3.

Q. *What things were made of it?*

A. Other corporal things were made of it, *Genesis* 1. 6. *&c.* by no less power and wisdom, then the lump it self, *Jer.* 10.12. *Rev.* 4.11. *Job* 38.4,5, 6, 7, *&c.*

Q. *In what form or maner were all things created?*

A. In an excellent order, and exceeding o good, n Jer. 10.12. Gen. 1.1. &c. o Gen. 1.31.

Q. *For what end did God make all things?*

A. For the p praise of his great power, goodness, wisdom, perfection and freedom, p Rev. 4.11. Prov. 16.4.

Providence.

Q. *What is Providence?*

A. That whereby God † doth q 1. Preserve. 2. r And || govern all things, with all their actions, q Psa. 3.8. and 36.6. 1 Tim. 4. 10. r Prov. 15. 3. Mat. 10.29,30,31.

Expos. † Q. *How doth God conserve all creatures?*

A. God doth conserve all creatures. 1. In their kinde, *Gen.* 7. 1, 2, 3. and 9. 1,

9. 1, 2, 3. *Acts* 17. 25, 27. 2. In particular, *Deut.* 25. 4. 1 *Cor.* 9. 9. *Job* 38. *ult.* and 39. 3. *Psalm* 147. 9.

Q. *How doth he preserve all things in particular?*

A. He doth preserve them both in respect, 1. Of their nature. 2. And of their qualities, *Psal.* 19. 1, 2. *Job* 39. 1, 2, *&c. Exod.* 23. 25. *Deut.* 28. 5.

Q. *How doth God govern all things?*

|| *A.* God governeth all creatures according to their several natures, *Psal.* 33. 13, 14, 15. and 135. 6, 7. and 101. 14. and 145. 15. *Job* 10. 8, 9, 10, 11. *Prov.* 12. 24. *Psal.* 119. 91.

Q. *To what actions doth Gods providence reach?*

A. To all actions, *Psal.* 14. 2. and 32. 13, 14, 18. *Eccles.* 3. 1, 2, 3, *&c.* and 8. 6. *Gen.* 20. 6. and 50. 19, 20. even to those things which are most casual in respect of us, *Exod.* 21. 13. *Deut.* 19. 5.

Q. *How doth it reach to the sinful actions of men?*

A. Both in respect of entrance and after it is entered.

Q. *What be the acts of Gods providence in respect of the entrance of sin?*

A. God in great wisdom and

justice doth, 1. Suffer men to sin, *Psal.* 50. 21. *Acts* 14. 16. 2. Withholding and withdrawing from them his grace, *Psalm* 81.11,12. *Matth.*11.25. *Luke* 10. 21. 3. Trying them by outward occasions, *Gen.* 3. 5, 6. 2 *Sam.* 11. 2. and 16. 20, 21, 22. *Judges* 2.20, 21. 4. Giving Satan liberty to tempt them, 2 *Sam.* 24. 1. 1 *Chron.* 21. 1. *Luke* 22. 31. 5. And carrying them forward, when by their own fault they are out of the way, *Acts* 17. 28. *Psal.* 105. 25. *Rom.* 1. 24, 28. 2 *Thess.* 2. 9, 10, 11.

Q. *What be the acts of Gods providence in respect of sin after it is entred?*

A. Three: 1. Limitation. 2 Punishment. 3. Direction.

Q. *How doth God limit the sinful actions of men?*

2. *Limitation.* *A.* He doth limit sin, and determine the sinful actions of men, 2 *Kin.* 19. 28. *Gen.* 37. 27, 28. *Psal.* 124. 1,2. 2 *Sam.* 17.24. 1 *Sam.*24. 6,7. and 29. 6,7. *Job* 1. 6. 12. *Gen.* 20. 6. both in respect of 1. Time, *John* 7. 30. *Luke* 22. 53. *Mat.* 24.22. 2. Continuance, *Hosea* 2.6, 7. *Acts* 14. 16. and 17.30. 2 *Pet.*2.9. *Apoc.*2.10. 3. Place, *Matth.*

16.

16.21. and 20.18. *Luk.* 13.33. 4. Persons, *Ezekiel* 21. 19, 20, 21, 22, 23. *Judges* 3.13. and 9.23. 2 *Chron.* 18. 31, 32. *Acts* 9. 25. and 23. 11, 21, 27. *John* 18. 8. 5. Inward purpose, *Exod.* 34. 24. 6. Maner of sinning, *Proverbs* 16. 9. and 21. 7. And progress, Gen. 37. 25, 26, 28. 1 *Sam.* 23. 26, 27. and 25. 22. *Luke* 4. 24, 30. *Acts* 9. 1, 2, 3. 1 *Sam.* 12. 13, 14.

Q. *How doth God punish sin?*

A. He doth punish one sin with another, 2 *Chro.* 29. 20. *Rom.* 1. 28. *Exod.* 7. 3. 2 *Thess.* 2. 9, 10, 11. 2. *Punishment.*

Q. *How doth God direct the sinful actions of men?*

A. He doth order them to an excellent end, *Prov.* 21. 1. *Gen.* 50. 20, 21. and 45. 7. *Job* 1. 11, 12, 22. and 2. 10. Isaiah 10. 7. 3. *Direction.*

Q. *What are the special creatures made preserved and governed by the Lord?*

A. Angels [and * Men, [Heb. 2. 7. *Col.* 1. 16.

Expos. * Q. *What are the Angels?*

A. Angels are finite, *Heb.* 1. 13, 14. *Col.* 1. 16. *Mat.* 4. 11. and 26, 53. *Psal.* 68. 17. compleat and immortal Spirits, *Matth.* 22. 30. *Luke* 20. 36. *Heb.* 1.

7. *Psalm* 104.4. made after the image of God, *Job* 2.1. *Psal.* 8.5. *Luke* 9.26. *Matth.* 25. 31. *Heb.*2.7.

Q. *For what end were they created?*

A. (1) That they might praise his name. (2) And execute his commandments, *Psal.*103. 20. *Isaiah* 6.3.

Q. *What are the kindes of angels?*

A. Good and bad.

Q. *What are the good angels?*

A. The angels that abode in the truth are excellent, *John* 8. 44. *Eph.* 1. 20, 21. and 3. 10.

Q. *In what respects are they excellent?*

A. They are excellent (1) For their nature, *Isa.*6.2. *Dan.*9.21.2 *Thess.* 1.7. (2) Gifts,2 *Sam.*14.17.*Mat.*6.10. and 25.31. *Luke* 15.10. 1 *Pet.*1.12.2 *King.* 19.35. *Isa.*6.2. *Mat.*24.36. 1 *Cor.* 13. 1. (3) Offices, *Dan.* 7. 10. *Rev.* 5. 11. (4) And estate, *Mat.*18.10.

Q. *In what respects are angels and men most excellent creatures?*

A. Angels and men are most excellent creatures in respect of their (1) Natures. (2) Gifts, *Psal.*8.5. (3) And end why they were created, *Psal.*103. 20. *Psal.*95.6.

Q. *What was the state of man by creation?*

A. Man's

A. Marvelous † holy, || and happy, † Eccl. 7. 29, or 31.

Expoſ. || Q. *What was mans holineſs?*

A. The whole man was made conformable to the will of God.

Q. *What be the parts thereof?*

A. 1. Man was made free from all impurity and ſin. 2. And he was endued with all perfect righteouſneſs.

Q. *Was the righteouſneſs of man every way perfect?*

A. It was perfect, befitting ſuch a creature.

Q. *Why ſay you that man was holy?*

A. Becauſe he was created after the † Image of God, in * knowledge, righteouſneſs || and true holineſs, Gen. 1. 26. Col. 3. 10. Eph. 4. 23, 24.

Expoſ. † Q. *What is the Image of God?*

A. The Image or ſimilitude of God (for theſe two are one, *Gen.* 1.26. with *Gen.* 5.3. *James* 3.9. 1 *Cor.* 15.49. *Col.* 3.10.) is a lively reſemblance of God one in eſſence, *Gen.* 1.27.

Q. *How doth man reſemble God?*

A. Man doth reſemble God, not in reſpect

respect of his body, nor chiefly in respect of the immortal and spiritual substance of the soul, endued with reason and will: but in respect of the graces which God bestowed upon the soul, *Eph.* 4. 23, 24. *Col.* 3. 10.

Q. *Is not the whole man said to be made after the image of God?*

A. By reason of the union of the soul and body, the whole man is said to be made in the image of God, *Gen.* 9. 6.

Q. *How did man resemble God in knowledge?*

A. As God knows himself, *John* 8.55. 1 *Cor.*2.10. and all things besides, *Joh.*16.30.so man did know God,*Rom.* 1.19,20. his will,*Rom.*2.15. and works, *Gen.*2.20,23.his own happiness in God, and his own present estate.

Q. *In what maner did man know those things?*

A. (1) Truly. (2) Distinctly. (3) Perfectly. (4) And effectually.

Q. *What things did man know?*

A. A man did know, 1. God. 2. His will. 3.His works.4.His own happiness in God. 5. And his own present estate.

Q. *Did man know his future estate?*

A. No:

A. No: He was ignorant of the future.

Q. *How did man reſemble God in holineſs?*

|| *A.* As God willeth himſelf as the chief good, *Iſaiah* 42. 8. and can will nothing but what is good; ſo mans will was able to chooſe God and all good, and to do what was required, 1 *Chron.* 28. 6. and 29. 9.

Q. *What good was man able to chooſe?*

A. Man was able to chooſe (1) God. (2) All good.

Q. *What are the properties of willing?*

A. Two: (1) Choice or Election, (2) Proſecution.

1 *Choice or election*
2 *Proſecution.*

Q. *How was man able to chooſe good?*

A. Man was ready to chooſe good, (1) Freely, (2) Readily, (3) Orderly.

Q. *What was the ſanctification of his affections?*

A. His affections were, (1) Subject to the rule of perfect reaſon: (2) Duly and with an holy moderation carried unto that which is good.

Q. *What good were the affections carried unto?*

A. They were carried unto all good reſpecting

respecting either 1. God: 2. Or Man, *Tit.* 2.5,12. 1 *Tim.*3.2. *Mat.*22.37,38, 39. *Deut.* 6. 5.

Q. *Wherein did mans happiness consist?*

A. In the enjoying w of || sweet peace and communion with the Lord, w Gen. 1. 29.

Expos. || Q. *What were the acts of this communion on Gods part?*

A. God did (1) Love. (2) Favor. (3) And accept of man.

Q. *What were the acts on mans part?*

A. Man did 1. Behold. 2. Rejoyce. 3. And rest in the Lord with full delight.

Q. *What further priviledges did man enjoy in his estate of innocency?*

A. He was placed in x Paradise, had liberty to eat y of every Tree in the Garden, except the Tree of † knowledge of good and evil, and was made a ruler of all earthly creatures, x Gen.2.15. y Gen.2.16. Gen. 2. 17. a Gen. 2. 19. Psal. 8. 6.

Expos. † Q. *Why was it called the tree of good and evil?*

A. The event of mans eating or forbearing of that fruit, did give the name

name to that Tree.

Q. *Why ſo?*

A. Becauſe if man did obey, he ſhould be happy, having experience of good: if he did eat thereof, he by experience ſhould know what good he loſt thereby, and what miſery he brought upon himſelf.

Q. *Were theſe things beſtowed upon man that he might live as he liſt?*

A. No: but that he might || ſerve the b Lord his Maker, who therefore gave man a law, binding c him always to perfect obedience, and a ſpecial commandment to try him, b Rev. 4. 11. Pſal. 95. 6. Rom. 2. 14.

Expoſ. || Q. *In what reſpects was man bound to God in dutiful obedience?*

A. 1. God being the Creator of man, *Pſal.* 100. 3. and in that reſpect his ſupreme and abſolute ſoveraign. 2. Having beſtowed ſo great gifts, and main liberties upon man freely, might upon his own wil and pleaſure require at the hands of man, what obedience ſoever he had, or would inable him to perform, *Deut.* 11. 31, 32. *Jer.* 27. 5.

Q. *In what reſpects might God try mans obededience by a ſpecial commandment?*

A. God

A. God might injoyn him to manifest his loyalty and humility, by abstaining from some act in it self indifferent, for no other reason, but because he was so commanded, *Dan.* 4. 32, 35. *Psalm* 115. 3.

Q. *What was that special commandment?*

A. Of the Tree of d knowledge of good and evil thou shalt not eat, for in the day that thou eatest thereof, thou shalt die the death, d Gen. 2. 17.

Q. *Death we hear was threatned if he did disobey; what promise was made to encourage him to this duty?*

A. The continuance e both of † himself and his *posterity in that good estate, e *Gen.* 2. 9.

Expos. † Q. *How was man assured of continuance in that good estate if he should obey?*

A. The Tree of Life seems to be a sign and seal of the continuance of his happiness, if he had obeyed, *Genesis* 3. 22, 23, 24. *Proverbs* 3. 18. *Apoc.* 2. 7.

Q. *Why should that posterity have continued in that estate?*

* *A.* (1) Because all mankinde was created

created good in *Adam*, *Eccleſ.* 7. 31. *Rom.* 5. 12. 1 *Cor.* 15. 22. as other creatures were in their kinde, *Gen.* 1. 31. And (2) God did enter into covenant with our firſt Parents, *Gen.* 2. 17. as they were the root of all their poſterity: ſo that what they had actually promiſed to them, we had promiſed to us alſo in them.

Q. *Did man continue in that good eſtate?*

A. No: but || he fell from God through the enticements of Satan, † 1 Tim. 2. 14.

Expoſ. || Q. *How could man fall from God being created good?*

A. Becauſe though man was created good, yet he was mutable, ſo that he might fall, *Geneſis* 2. 17. *Eccleſ.* 7. 31.

Q. *Why did not God uphold him, but ſuffer him to fall?*

A. God, 1. Not being bound to uphold him, *Rom.* 11. 35. *Gen.* 17. 1. did ſuffer him to fall: 2. Knowing how to order the ſame for the ſetting forth of his glory, *Prov.* 16. 4.

Q. *Did not God know that man would tranſgreſs?*

A. God

A. God knew before that man would transgress, *Acts* 15.18. *Psal.* 139.2. yet was he not therefore to forbear to give man a most wise, just, and easie precept, whereby he would shew forth his Soveraignty over man, 1 *Sam.* 15.3,9.

Q. *How did he fall?*

A. By sinning g wilfully † against God transgressing his law, g Eccl. 7.29. or 31. Rom.5.12. 1 Joh. 3.

Expos. † Q. *What was the principal outward cause of mans fall?*

A. Satan was the principal outward cause of the sin of man, *Gen.* 3.1. *John* 8.44. *Apoc.* 12.9.

Q. *What moved Satan to tempt him?*

A. His envy, 1. At the glory of God. 2. And the salvation of man.

Q. *What instrument used he?*

A. He did use the Serpent as his instrument to seduce the woman, *Gen.* 3.1. 2 *Cor.* 11.3. and the help of the woman to seduce the man, *Gen.*3.6.

Q. *Was not the quality of the fruit a cause of mans fall?*

A. The quality of the fruit, by accident was a cause to move them to eat thereof, *Gen.*3.6.

Q. *Was*

Q. *Was not the Law of God a cause of mans sin?*

A. No, but the just and good Law of God, forbidding that sin, may be said to be an occasion of the sin, as it did forbid an act in it self indifferent, that man could not commit it without sin.

Q. *What was the principal inward cause of mans fall?*

An. The principal inward cause of mans fall, was his own free-will, freely and voluntarily transgressing Gods commandment.

Qu. *Had man liberty to observe the Law?*

A. He might and ought to have obeyed, but would not, *Gen.* 2. 7,17. and 3. 23,24. *Romans* 5. 19. *Eccles.* 7. 31.

Q. *What was the sin he did commit?*

A. The h eating of || the forbidden fruit, h Gen. 3. 6.

Expos. || Q. *The tree of knowledge was good by nature, how could it be sin to eat thereof?*

A. The tree of knowledge in it self was good, *Gen.* 1. 11,12. 1 *Tim.* 4. 4. *Gen.* 3. 6. but the fruit thereof unlawful,

to be eaten, because God had forbidden it to be eaten, 1 *Joh.*3.4. *Gen.*2.17.

Qu. *Was this sin of* Adam *great or small?*

A. This sin of *Adam* was exceeding great.

Q. *In what respects was it so hainous?*

A. 1. Because it was the breach of so easie a commandment, *Gen.*1.29. with *Gen.* 2. 17. 2. That Commandment God had given for the trial of his obedience. 3. It was committed by him that had received great favours from God, *Gen.*1.26,27,28, &c. and 4. That in Paradise, *Gen.*3.6,23. 5. Also it was accompanied with an heap of other sins.

Q. *What be they?*

A. 1. Infidelity, 2. Idolatry, 3. Unthankfulness to God. 4. Contempt of him. 5. Blasphemy, in subscribing to the Devil. And 6. Murther, &c.

Q. *Did all mankinde sin in* Adam?

A. Yes, for † we were all in his loynes, Rom.5.12. 1 Cor.15.22. Heb.7.9,10.

Expos. † Q. *How may it be proved that all mankinde sinned in* Adam?

A.

A. *Adam* was not a private perſon, but the common parent of us all, and therefore as he received integrity for himſelf and us, ſo he loſt it for himſelf and us.

Q. *What is the ſtate of all men by reaſon of* Adams *fall?*

A. They are k dead in || Sin, and bondſlaves || of Satan, k Eph. 2.1,2.

Expoſ. || Q. *What is it to be dead in ſin?*

A. To be dead in ſin, is to be utterly deprived of all life of grace, *Eph.* 2.2,3. ſo that we can move to nothing of our ſelves, that is truly acceptable in the ſight of God.

Q. *What is it to be a bondſlave to Satan?*

A. To be bondſlaves to Satan is to be under the power and dominion of the Devil, ſo that we do, and cannot but do his will and command, 2 *Tim.* 2. 25,26. *Acts* 26.18. 2 *Cor.* 4.4.

Q. *How doth that appear?*

A. In that they are altogether l unable to good; and || prone m to evil continually, l 2 Cor. 3.5. *m* Gen. 8.21.

Expos. || Q. *How is man defiled with sin?*

A. Every faculty of soul and member of body, is defiled with sin, 1 *Thess.* 5.23. *Rom.*5.6.

Qu. *What are the faculties of the soul?*

A. 1. The minde, 2. The memory, 3. The conscience, 4. The will, 5. The affections.

Q. *How is the minde defiled?*

1. *Minde.* *A.* The minde is 1. Blinde, *Jerem.* 10.14. and 51.17. *Matth.*15.14. Eph. 5.8. 2. Impotent, *Luke* 24. 25. John 1.5. & 3.9,10. and 8.43. 1 *Cor.*2.14. *Deut.*29.4. 3. Vain, *Prov.*14.12. Eph. 4.17. 1 *Cor.*1.21. *Esay* 44.20. 4. Foolish, *Prov.*22.15. *Tit.*3.3. *Esay* 29.13. *Job* 11. 12. 5. Apt to devise evil, *Jer.* 4.22.

Q. *How is the memory defiled?*

2. *Memory* *Answ.* The memory is (1) Feeble, (2) Apt to forget good, *Luk.*24.67,8. (3) To remember evil; but neither good nor evil as it ought, *Mat.*27.63. with *Mat.* 26.75. *Deut.*8.10,11,19. *Heb.*13.2. 2 *Pet.*3.5.

Q. *How is the conscience defiled?*

3. *Conscience.* *An.* The conscience is (1) Impure, *Tit.*

Titus 1.15. *Hebr.*10.22. (2) Benummed, *Gen.* 42. 21,22. *Eph.* 4. 19. *Gen.* 50.15. *Heb.* 9. 14. or (3) Turmoyled, *John* 8.9. 1 *John* 2.20. *Dan.* 5.6,9. *Gen.* 4.13,14. *Acts* 24.25. and 2.37. *Prov.* 28. 1. *Esay* 57. 20,21. *Levit.* 26. 36. (4) Erroneous and superstitious, *Mat.* 10.19,20. *Luke* 18.12. *Matth.*15.2,3. *John* 16. 2. (5) Doubting, *Romans* 14. 23.

Q. *How is the Will defiled?*

A. The will is 1. Unable to chuse good, 1 *Cor.*2.14. *Phil.*2.13. *Mat.*6.10. 2 *Tim.*2.26. *Rom.*8.8. 2. Strong to evil, yea 3. Altogether averse, and rebellious, *Mat.*23.37. *Rom.*6.19. *Jer.*18.12. and 44. 16,17. 4. *Will.*

Q. *How are the affections defiled?*

A. The affections are (1) Unruly, and (2) Disordered, *Galathians* 5. 24. *Rom.* 10. 2. 1 *Kings* 22. 8. and 21. 4. *Iam.*4.1,2,5. 5. *Affections.*

Q. *How are the members of the body defiled?*

A. The members of the body are tools to execute sin conceived, *Rom.* 6.13,19. and 3. 13. *Psal.* 52.4. 2 *Pet.* 2. 14. and instruments to stir up sin in the soule, *Genesis* 3. 6. and 6. 2.

2 *Samuel* 11.2. 1 *Kings* 21.1,2. *Mat.* 5.28,29.

Qu. *Is this proneness to sin ever present?*

A. This proneness to sin is ever present, *Jer.*7.9. *Gen.*6.5. even then when the operations cease.

Q. *How then doth a man finde himself less prone to one sin then to another?*

A. A man may finde himself less apt to one sin then to another, being 1. Restrained, or 2. Renewed by the Spirit, *Gen.*20.6. *Jer.*32.40. *Eph.*3.16. or 3. By reason of some other defects or letts, 2 *Kings* 1. 12. and 19. 35. 1 *Kings* 13. 4. *Hos.* 2. 7. *John* 12. 19 *Mark* 11.32. *Acts* 5.26. *Matth.*21.46. *Gen.* 37. 25,26,27. and 39.8,9. *Luke* 4.30. *John* 8.59.

Quest. *Doth this corruption cause a proneness to all sin?*

A. This corruption causeth an aptitude to every sin, if it be not hindered.

Q. *What fruits do proceed from this original corruption?*

Ans. Evil † thoughts, n words o and works, n Gen.6.5. Col.1.21. o Gal.5.19.

Expos.

Expoſ. † Q. *What are the thoughts of natural men?*

A. The thoughts and deſires naturally are, 1 Ignorant, 2. Erroneous, 3. Unbeleeving, 4. Deceitful, 5. Unruly, 6. Looſe, 7. Wilfull, 8. Vain, 9. Idle, 10. Blockiſh, 11. Not ſavoring good, 12. Proud, 13. Diſdainfull, 14. Uncharitable, 15. Filthy, &c. and 16. In a word, abominable, odious.

Q. *What are his Words and actions?*

An. His words and works are anſwerable to theſe, *Pſal.* 94.7. *Eſay* 29. 15. *Pſal.* 10.4. and 14.1. *Deuter.* 29. 19,20. *Amos* 6.3. and 9.10. 1 *Corinth.* 1.23. *Eſay* 5. 19. *Pſalm* 36. 1. *Job* 21. 14,15. *Jer.*6.16. *Luk.*19.14. *Mal.*3.14. *Pſal.* 73. 13. *Numb.*20.10,12. *Pſalm* 31.22. and 116.11. *Matth.*14.30. *Luk.* 18.11. *Deut.*15.9. *Pſal.*83.4. 1 *Pet.*4. 3,4. *Gen.*38.15,16. 2 *Sam.*13.2. *Mich.* 2. 1. *Amos* 8.5. 1 *Sam.* 1. 13,14. and 17.28. *Matth.*9.4. *Eſay* 14.14. *Zeph.* 1.12. *Obad.v.*3. *Rev.*18.7. *Eſay* 65. 5. *Jer.*2.25. *Rev* 3.17. *Matth.*9.18. *Pſal.* 30.6. *Luke* 12. 19. *John* 4. 8,9. *Hoſ.*7. 11,12. *Mat.* 24. 37,38,39. *Jerem.* 8. 6. 2 *Pet.*3.3,4. *Pſal.*10.7. *Prov.*1.11.

Q. *Are all the actions of natural men evil continually?*

Answ. Yea: || for they p fail in many things, and as they come from them they are q odious unto God, p Matth. 12. 35. q Proverbs 28 9.

Expos. || Q. *Can a natural man do no act that is good?*

A. A man by nature may do an act that is good for the substance thereof, *Dan.* 4. 27. *Rom.* 2. 15. but never that which is truly and spiritually good, *Mat.* 7. 18. *Jer.* 13. 23. *Rom.* 3. 10. *Pro.* 15. 8. & 21. 27.

Q. *Why so?*

An. (1) Because his person is not accepted, *Genesis* 4. 4. 1 *Peter* 2. 5. nor (2) Sanctified, and (3) So the good acts he doth, proceed not from 1. A good root, *viz.* Faith and the spirit of sanctification, 1 *Tim.* 1. 5. neither is it done in 2. A right maner, *James* 4. 3. nor 3. To a lawful end, *viz.* The glory of God, 1 *Cor.* 10. 31. *Col.* 3. 17. all which are required to the being of a good act.

Q. *What things are required to a good act?*

A. 1.

A. 1. A good root, 2. A right manner, 3. A lawful end.

Q. *What punishments are due unto man by reason of these sins?*

A. All woe r and * misery, temporal, spiritual, and eternal, r Lam. 3.39. Rom.6.23. Gal.3.10.

Expos. * Q. *Why doth sin deserve death with all miseries accompanying the same?*

A. 1. Because the least sin is a very vile breach of Gods most holy Law, 1 *Joh.*3.4. *Deut.* 27. 26. and so 2. An hainous offence against his infinite majesty, *Psal.*51.4. 3. Also of its own nature it is always joyned with impenitency, *Acts* 5.31. and 17.30. and therefore doth deserve death with all miseries accompanying the same.

Q. *Which are the temporal miseries?*

A. 1. Gods curse upon the s creatures, 2. On mans body, 3. Senses, 4. Name, 5. Friends, 6. t Whatsoever he takes in hand, and u 7. Death it self, f Rom.8.20. t Deut. 28.25,26,&c. u Rom.6.21.

Q. *What are the spiritual miseries?*

A. ‖ 1. Blindness w of mind, 2. The x † spirit of slumber, and 3. Giddiness,

nesse, * y 4. Horrour of conscience, z † 5. Hardnesse of heart, * 6. A reprobate a sence, and || 7. Strong delusions, w Esay 6.9. x Rom. 11.8. y Mat.27.3,4,5. z Exod.7.3. a Rom. 1.28. b 2 Thess.2.11.

Expos. || Q. *What is it to be blind in mind?*

A. To be blinde in minde is to be utterly destitute 1. Of the true knowledge of God, and 2. Of the life to come, and to be hastening to endlesse woes, and yet not understand it.

Q. *What is the spirit of slumber?*

† *A.* The spirit of slumber, is that which through a vain perswasion of a mans good and safe estate, lulleth him asleep in security, *Deut.29.19.*

Q. *What is horrour of conscience?*

* *A.* Horror of conscience, is when the conscience awakened, filleth the soul 1. With deep doubts, 2. With hellish and unrecoverable desperation, and 3. With remedilesse fears of everlasting damnation, *Rev.6.16,17.*

Q. *What is hardnesse of heart?*

† *A.* Hardnesse of heart is a fearful judgement of God, whereby the heart (1) Is past all feeling and remorse, (2) Shut

(2) Shut fast up, that neither the Word nor Works of God can kindly work upon it, *Esay* 48.4. *Zach.* 7. 11,12.

Q. *What is a reprobate sence?*

* *A.* A reprobate sence or minde, is a minde destitute of judgement, and void of common reason.

Q. *Wherein doth it specially stand?*

An. 1. In taking evil for good, and good for evil; 2. Neither fearing God, nor reverencing man; 3. Regarding neither right nor wrong, *Luk.* 18.4.

Q. *What are strong delusions?*

|| *A.* Strong delusions are when men are given over to take pleasure in believing lies, and idle fancies of vain heads.

Q. *What may be added to these?*

A. To these we may add, 1. Phrensie, 2. Madness, *Deut.* 28.28. and 3. To be given over to vile affections.

Q. *How are men given over to vile affections?*

A. God withdrawing from men his grace, and in his secret, but just and dreadful judgement; giving them over to most sordid and loathsome, unnatural and inordinate lusts, *Psalm* 81.12. *Gen.* 19.5.

Q. *Which*

Q. *Which is the eternal misery?*

A. || Everlasting c damnation, c Rom. 6. 23.

Expos. || Q. *Wherein doth this damnation consist?*

A. (1) In an everlasting separation of soul and body, from the comfortable presence of God, *Mat.* 7. 23. *Rev.* 22. 15. and (2) An enduring of 1. Easeless, 2. Endless, 3. Remediless tortures with the Devil and his Angels, *Matth.* 25. 41. *Rev.* 20. 15. *Luk.* 16. 24, 25.

Q. *After a man doth know his misery, what must he learn in the next place?*

Ans. The true means † how he d may escape the foresaid misery, and be e restored to happiness, d Acts 2. 37. e Acts 16. 30.

Expos. † Q. *Hath God prescribed means for the recovery of all creatures that fell?*

A. No: God in justice passed by the Angels, who fell without the enticement of any other, 2 *Pet.* 2. 4. *Iude* 6. *Mat.* 25. 41.

Q. *What moved the Lord to prescribe means for mans recovery?*

Ans. God of his infinite love, free grace and mercy, *Esay* 43. 25. *Ier.* 31. 3. *Hos.*

*Hoſ.*14.4. *John* 3.16. *Rom.*5.8,9. *Eph.* 1.5,6. 1 *John* 4. 10. hath preſcribed means whereby man might eſcape miſery and be reſtored to happineſs, *Acts* 2.37,38,39,40.

Q. *What then are the parts of this recovery?*

A. Two: 1. An eſcaping of miſery, 2. A being reſtored unto happineſs, *Act.* 2.37,38,39,40.

Qu. *By what means may We eſcape this miſery and recover happineſs?*

A. Onely † by ſ Jeſus Chriſt, Acts 4.12.

Expoſ. † Q. *Why was it neceſſary that ſuch means ſhould be preſcribed?*

A. 1. God in juſtice doth hate ſin, *Eſay* 1.3. *Pſal.* 45.7. and 2. Hath denounced death againſt the tranſgreſſors of his Law, *Gen.* 2.17. *Deuter.*27.26. *Eſay* 30.33. *Jer.*4.4.

Q. *For What end Was the means preſcribed?*

A. 1. To ſatisfie Gods juſtice, *Col.* 1.20. and 2. To make way for mercy, *Pſal.*145.9.

Q. *Who found out this means?*

A. God in his infinite wiſdom found out a means, *Gen.*3.15.

Q. *What*

Q. *What was that means?*

A. Jesus Christ.

Q. *Who laid this office upon Christ?*

A. The Father laid this office of Reconciliation upon him, *Psalm* 40. 6,7 *Hebr.* 5.5. *John* 3. 17. and 5. 36,37.

Q. *Christ was innocent, how then could this office be laid on him?*

A. He willingly undertook it, *Hebr.* 10.7,9. and did faithfully discharge it, *Hebr.* 10.5,6,7.

Q. *What is Jesus Christ?*

A. The || eternal g Son of God, who in time became man for his elect, g Gal. 4.4,5.

Expos. || Q. *Why did the Son of God become man?*

A. The Son of God by nature became the Son of man: 1. That he might make us the Sons of God by adoption, who were by nature the children of wrath, *Eph.* 2.3.

2. It being fit that our Reconciliation should be wrought by the Son, *Esay* 61.1. 1 *John* 1.3. *John* 5. 36,37. *Col.* 1.16,17. *Hebr.* 1.3. *John* 5. 17. & 3.17. and sealed by the holy Ghost, *Eph.* 1.13. & 4.30.

Q. *How*

Q. *How many things are we to consider in Christ?*

A. His i person and his k office, i Col. 2. 9. k Heb. 2. 16, 17.

Q. *What is his person?*

A. It is l God and man, † united together into m one person, l John 1. 14. Esay 7. 14. Romans 9. 5. m 1 Cor. 8. 6.

Expos. † Q. *Why say you that Christ is God and Man?*

A. Because in Christ there are two distinct natures, *Hebr.* 1. 4, 5. *Matth.* 18. 20. with 1 *Tim.* 2. 5. *Luke* 1. 35. *Mat.* 18. 20. *Rev.* 1. 8. *Heb.* 1. 11, 12. *John* 16. 30. *Phil.* 2. 6. *John* 1. 3. and 5. 17. *Matth.* 8. 13. with *Luke* 22. 43. *Matth.* 24. 36. and 27. 4, 6. *John* 4. 6. and 11. 35. and 14. 28. *Eph.* 4. 10.

Qu. *How are these two natures united?*

Ans. They are inseparably united, 1 *Pet.* 3. 18. *John* 10. 18. *Heb.* 9. 14. not confounded, *Rom.* 1. 3, 4. and 9. 5. *John* 16. 30. with *Luk.* 2. 52. *Mark* 13. 32.

Q. *Are there not then many Christs?*

A. No, there is but one Christ, not many Christs, 1 *Cor.* 8. 6. 1 *Tim.* 2. 5.

Q. *Why so?*

A. Be-

A. Because the Godhead did assume the humane nature to it self, *Philip.*2.7. *Heb.*2.16. so that the manhood subsisteth in the Godhead, *Matth.*3.17. & 17.5. and they are so inseparably united, that the self-same person which is God is also man, *Joh.*3.13. *Eph.*4.10.

Q. *Being God before all time, how could he be made man?*

A. He was n * conceived by the holy Ghost, born of the virgin Mary, according to the o Prophets, n Luke 1.35. o Gen. 3.15. Esay 7.14. and 11.1.

Expos. * Qu. *What is Christs conception?*

A. Christs conception is the forming of his humane nature in the womb of the Virgin Mary, *Esay* 7.14. *Genes.* 49.10. *Luk.*1.35.

Q. *What are the properties of his conception?*

A. It was 1. Miraculous, 2. Supernatural.

Qu. *By what power was his humane nature formed?*

A. By the power of the holy Ghost, *Mat.*1.18,20. who did perfectly sanctifie it in the very first moment of conception

ception, Luke 1. 35.

Q. *What things are to be conſidered in the conception of Chriſt?*

A. Two. 1. The forming of his humane nature. 2. The ſanctifying of it, and that 1. Both perfectly. 2. In the very firſt moment of conception.

Q. *Why was Chriſt conceived by the holy Ghoſt?*

A. That he might be p pure, without ſin, wherewith all are q ſtained, who are conceived after the ordinary maner, p Luk. 1. 35. q Joh. 3. 6.

Q. *Why was he God?*

A. 1. That he might bear the weight of Gods wrath without ſinking under it. 2. Overcome death. 3. be the head || of the Church. 4. Repair his Image in us. 5. Conquer the enemies of our ſalvation, and defend us againſt them.

Expoſ. || Q. *Why was it neceſſary that the Head of the Church ſhould be God?*

A. (1) Becauſe the dignity of being head of the Church is ſo great, that it cannot agree to any meer man, Eph. 1. 21. Phil. 2. 9, 10, 11. Heb. 1. 6.

(2) Becauſe the offices of an Head, and the benefits thereof, he that is man

only cannot bestow upon the Church.

Q. *What are the offices of the Head?*

A. The offices of the Head, are (1) To give the power of life, feeling, and moving, to the body, *Joh.*1.4. *Rom.* 8.2. (2) and to direct by his power, the inward and outward functions of the body, *Eph.*5.23,24.

Q. *Why was he man?*

A. 1. That he might † suffer r death for us. 2. Sanctifie s our ‖ nature. 3. And we might have t accesse with boldnesse to the throne of grace, r Heb.2.14. s Heb. 2.11. t Heb.4.15,16.

Expos. † Q. *Why was it necessary that Christ should be man that he might suffer?*

A. (1) The divine nature could not suffer, *Jam.* 1. 17. *Mal.* 3. 6. *Rom.*9.5. and without shedding of bloud there could be no remission of sins, *Heb.*9. 22. Christ therefore took our nature that he might suffer death, *Philipians* 2. 7,8.

(2) It being no waies meet, that one having no special communion with another, should endure punishment for anothers fault, *Heb.*2.16,17.

Q.

Q. *How doth Chriſt as man ſanctifie our nature?*

|| *A.* Fulneſſe of all graces above meaſure, were poured into the humane nature of Chriſt our Saviour, *Matth.*3.16. *John* 1.16. & 3.34. *Col.* 2.9. & 1.19. and we being united to him, and having communion with him, do receive in meaſure of his fulneſſe, *Eph.*4.7,16.

Q. *How is fulneſſe of grace in Chriſt?*

A. 1. All graces. 2. Above meaſure are in Chriſt.

Q. *How are we partakers of Chriſts fulneſſe?*

A. By being united to him, and having communion with him.

Q. *What is his office?*

A. To be a Mediatour † to reconcile God and man, 1 Tim.2.5.

Expoſ. † Q. *What is a Mediatour?*

A. A Mediatour or an Advocate, is a third perſon that takes upon him to agree and reconcile two that be at variance, as Chriſt being both God & man, did ſet at one God and man, *Eph.*1.10. *Col.*1.20. 1 *John* 2.1. who before were ſeparated by ſin, *Eſay* 59.2. *Jer.*5.25.

Q. *Is Chriſt our Mediatour as man only?*

A. No, but Christ is our Mediatour both as God and man, *John* 1. 26. 34. & 3. 14,16. *Rom.* 9.8. 1 *John* 1. 7. *Phil.*2.6.

Q. *How may that be proved?*

A. (1) Because in the work of our redemption he performed many divine works, *Heb.*2.14. *John* 10. 18.

(2) As Mediatour, he is the King and Head of his Church, *Luke* 1. 33. *Joh.*3.35. *Act.*2.36,*Phil.*2.10,11. *Mat.* 28.18, *Heb.*1.6. & 2.7.

(3) And the special offices of Christ our Mediatour, do necessarily require, that the divine and humane nature joyntly do concur in the execution of them, *John* 1. 18. *Matth.*11.27. *John* 3. 12,13. 2 *Cor.* 5. 18,19,20. *Rom.*5. 10,11. *Heb.*9.14. & 7.25.

Q. *Is this office peculiar to Christ?*

A. This office is peculiar to Christ, *John* 14.6. 1 *Tim.* 2. 5,6. *Hebr.*7.24. and neither in whole, nor in part can be transferred to any other, *Acts* 4. 10, 11,12. *Heb.* 4. 14. *John* 11.42. 1 *John* 2.1. *Heb.*7.25. *Eph.*3.12.*Heb.*2.14,15. *Acts* 10.42,43. & 17.31.

Q. *When was Christ given to be a Mediatour?*

A.

A. (1) In the degree of God Chriſt was a Mediatour from eternity, *Eph.* 1. 5,6.

(2) In the vertue and efficacy of his mediation, he was given to be a Mediatour, ſo ſoon as neceſſity required, *Rev.*13.8. *Gen.*3.15.

(3) In the fulneſſe of time, he was manifeſted in the fleſh, *Gal.*4.4,5.

Q. *How did he reconcile God and man?*

A. w1. By his fulfilling || the law, 2. And by his † x ſufferings, w *Mat.* 3.15. x *Heb.*9.15. *Rom.*5.10,11.

Expoſ. || Q. *Why was it neceſſary that Chriſt ſhould fulfill the law?*

A. It became him who was our faithfull high Prieſt to fulfill all righteouſneſſe.

Q. *Why was it neceſſary that Chriſt ſhould ſuffer?*

† *A.* 1. The juſtice of God muſt be ſatisfied, and the debt of ſin muſt be paid, before God, who is true, juſt, and unchangeable, could be pleaſed with us, 1 *Joh,*2.2. *Heb.*9.14,15, 1 *Pet.* 1.18,19. *Rev.*1.5.

Q. *What underſtand you by his ſufferings?*

A. His voluntary y humiliation both in z * soul and body, his a crucifying b || death, burial, and c abiding † under the dominion of death for a time, y Phil. 2. 5,6,7,8. z Esay 53.10. Mat.26.38. Heb.9.14. *a* Luke 23.33. *b* 1 Cor.15.3,4. *c* Acts 2.27.

Expos. * Q. *How may it be proved that Christ did suffer in soul?*

A. 1. Christ in his incarnation did assume our whole nature, *Luk.*2.40,52. *Heb.*2.6. *Luke* 23.46.1 *Tim.*2.5. *Luk.* 19.10. *Matth.*26.38. *Mark* 14.34. *Matth.*27.50. *John* 19 30. *Heb.*10.5. *Mat.*26.12. *Heb.*2.17. that by offering it up a sacrifice for sin, he might redeem us, *Heb.*8.1,2,3. *Heb.*9.14. & 13.10, 11,12. (2) In our nature he became our surety, *Job* 19.25. *Heb.*7.22. therefore he suffered properly in soul as well as in body, *Mat.*27.46. *Gal.*3.13. *Heb.* 2.9,10,14. (3) This is set forth in the Lords Supper, 1 *Cor.*11.25. (4) And it was signified by the sacrifices in the Law, *Heb.*9.19,20,21,22.

Q. || *What was the death of Christ?*

A. The death of Christ was the separation of the soul and body, *Matth.* 27.50. *Luk.*23.46.

Q.

Q. *Was the soul or body of Christ separated from his Godhead?*

A. No, but they both continued still united to the Godhead, *Matth.* 1. 23, *Joh.* 1. 14. 1 *Pet.* 3. 18. 1 *Cor.* 2. 8.

Q. *Why was it necessary that Christ should die?*

A. It was necessary that Christ should die, 1. That he might satisfie Gods justice, *Heb.* 9. 22. (2) Abolish and kill some, *Mat.* 26. 28. *Rom.* 5. 10. *Rom.* 8. 3. *Rom.* 6. 10, 11. 1 *John* 3. 8. (3) Destroy death. (4) And him that had the power of death, that is, the Devil, *Heb.* 2. 14. 2 *Tim.* 1. 10. *John* 12. 31. *Hos.* 13. 14. (5) Deliver us from the fear of both, *Heb.* 2. 14. *Luk.* 1. 74. (6) And he might confirm the Testament or Covenant of grace, which he made with us, *Heb.* 9. 16, 17. & 13. 20. *Zach.* 9. 11. (7) And obtain for us the spirit of grace, *Acts* 2. 33. *Gal* 3. 14. and 4. 4, 5.

Q. *What difference may be observed betwixt the death of Christ, and of the Martyrs?*

A. Betwixt the death and suffering of Christ and of the Martyrs, we may observe these differences.

1. Christ his passion was an accursed punishment, *Gal.* 3. 13. The sufferings of the Martyrs and holy men, are only chastisements or trials.

2. Christs passion was a meritorious sacrifice, *Heb.*9.14. the passions of the Martyrs are of no value to merit any thing, *Rom.*8.18.

3. Christ bore all the Martyrs sufferings, and that in his own strength, but the Martyrs bore not others sufferings, nor were left to their own strength in bearing their own; and therefore they were not forsaken, though they were not delivered out of the hands of their persecutors.

Q. *How was the puhishment of the Elect laid upon Christ?*

A. As the sins of the Elect were laid upon Christ, *Lev.*16.21. *Esay* 53 11. *Heb.*9.28. so was the punishment of their sin for substance and kinde, though not for circumstance of place or continuance, *Heb.*4.15.

Q. *Did Christ suffer every particular punishment that every particular sinner meeteth withall?*

A. He suffered both in soul and body the wrath of God, which was due

due unto us for ſin, though he ſuffered not every particular puniſhment of ſin, which every particular ſinner meeteth withall, *Rom.*5.19. *Heb.*10.14.

Q. *What is the fourth difference betwixt the ſufferings of Chriſt and the Martyrs?*

A. 4. Chriſt was in himſelf pure and innocent, but he ſuffered for our ſins, 2 *Cor.*5.21. The Martyrs were not free from ſin, neither did they ſuffer for the expiation of ſin.

Q. † *How long did Chriſt remain under the dominion of death?*

A. Untill the third day death had power and dominion over Chriſt, for ſo long death kept aſunder ſoul and body, *Luke* 24.7. *Matth.*17.23. *Acts* 10.40,

Q. *Did Chriſt alwaies abide under the power and dominion of death?*

A. No, for the power of death being y ſubdued, the third z day he || roſe again, a aſcended into heaven, and ſitteth † at the right hand of the Father, Acts 2.31. z 1 Cor. 15.4. a Mark 16.19.

Expoſ. || Q. *What is the reſurrection of Chriſt?*

A.

A. The resurrection of Christ is the first degree of his exaltation.

Q. *What are the parts of this resurrection?*

A. 1. His soul was joyned to the same flesh that died. 2. He was raised up to life, 1 *Cor.*15.4.

Q. *Why was it necessary that Christ should rise again?*

A. It was necessary that Christ should rise again, *(1)* In regard of the excellency of his person, *Acts* 2.24. (2) In regard of the Covenant which he had made with the Father, *Psalm* 2.6,7. *Esay* 53.10. (3)In regard of the dignity of his high office of eternall mediation, *Psal.* 110. 6,7. *Rom.* 4.25. *(4)* And that the truth of those things, which were foretold concerning the glory of the Messias, might be fulfilled.

Q. *By What power did he rise again?*

A. Christ by his divine power rose again from the dead, *Rom.* 1.4. 1 *Pet.* 3.18. 1 *Tim.*3.16. *John* 5.21. and 10. 17,18. *Acts* 2.24. & 3.15. *Eph.*1.17,20. *Rom.*8.11.

Q. *Did he rise as a private or a publick person?*

A. He arose,not as a private,but as a pub-

a publick perſon, *Rom.* 5. 14.19. 1 *Cor.* 15.45. *Heb.*10.14. 1 *Pet.*2.20,21.

Q. What is the fruit of Chriſts reſurrection?

A. He thereby ſheweth that his ſatisfaction is fully abſolute, *Rom.*4.25. and 6.9,10.

Q. For what end did Chriſt riſe again?

A. The ends of his reſurrection meant, 1. That he might prepare himſelf to the performance of the glorious functions of a mediatour. 2. And ſhew himſelf to be the conquerour of death. 3. And the Lord of quick and dead, *Rom.*14.9. *Acts* 17. 31.

Q. † *What is it to ſit at the right hand?*

A. To ſit at the right hand, is a manner of ſpeech borrowed from earthly Princes, who uſe to ſet at their right hand ſuch as they ſubſtitute to rule under them in their names, 1 *Kin,* 2. 19.

Q. What is ſignified hereby, that Chriſt is ſaid to ſit at the right hand of the Father?

A. Thereby is clearly noted that excellent, 1. Glory, 2. Power, and 3. Domi-

3. Dominion that Christ received of the Father, whereby he doth execute his Kingly, Priestly, and Propheticall Office in glory, *Mat.* 28. 18. *John* 17. 2. *Phil.* 2. 9, 10. *Psal.* 110. 1.

Q. *What are the speciall parts of Christs Mediatorship?*

A. He || is a b Prophet, c Priest, and d King, b Acts 3. 22. *e* Heb. 2. 17. *d* Psal. 110. 1.

Expos. || Q. *Why was it necessary that Christ should be both Prophet, Priest, and King?*

A. (1) In the time of the Law, Prophets, Priests, and Kings were anointed, 1 *Reg.* 19. 16. *Exo.* 28. 41. 1 *Sam.* 16. 13. who were types of Christ, truly anointed our Prophet, Priest, and King.

(2) Also our Mediator was 1 to obtain and purchase for us full redemption. (2) To bestow upon us righteousnesse, and eternal life obtained. 3. And to shew unto us the way of salvation, which do necessarily require this threefold office of Christ.

Q. *Why was Christ a Prophet?*

A. To e reveal † unto us the way to everlasting life eLu. 4. 18, 19.

Expos. † Q. *How did Christ make known*

known the Will of God before his coming in the fleſh?

A. Before his coming in the fleſh, our Saviour Chriſt made known the will of God, (1) To the Patriarks and Prophets, 1. Either immediately, 2 *Pet.* 1. 21. 2 *Sam.* 23. 2. *Gen.* 3. 9, 10, 11. 2. Or by the miniſtery of Angels, *Gen.* 31. 11. *Judg.* 6. 12. 2 *King.* 1. 3. (2) And by the Patriarks and Prophets, he informed the Church of the old Teſtament in all points neceſſary to ſalvation, 2 *Peter* 2. 5. 1 *Peter* 3. 19. *Jude* 14. *Luke* 1. 70. *Epheſ.* 2. 20. 1 *Peter* 1. 11.

Q. *Did not Chriſt execute his propheticall office in his own perſon?*

A. In fulneſſe of time, he did in his own perſon preach, opening both the Law, and the Goſpel.

Q. *How was he prepared to this office?*

A. 1. By taking upon him our nature. 2. Being after a moſt excellent manner ſanctified by the ſpirit, *Luke* 1. 35. *Dan.* 9. 24. 3. And being furniſhed with all gifts neceſſary, *Matth.* 3. 16, 17. *John* 3. 34. *Pſal.* 45. 7. *Eſay* 11. 2. *John* 1, 18. & 3. 32.

Q.

Q. Of whom was he called to this office?

A. God the Father called him to this office, *Luk.*3.21,22. *Mat.*3.16,17. *Mat.*17.5.

Q. To whom did he preach in his own person?

A. He did in his own person preach unto the Jews, *Acts* 1.1. *Luke* 21.37. *Heb.* 1.1. *Dan.* 9.27. not altogether passing by the Samaritans and Canaanites, *John* 4.40. *Mat.*15.22.

Q. For what space?

A. About the space of three years and a half.

Q. In what manner did he preach?

A. (1) With admirable wisdome, *Mark* 6.2. *Matth.*21.23,27.& 22.46. (2) With ardent zeal, *John* 2.14,17. *John* 4.34. (3) With excellent grace, *Psal.*45.2,3. *Matth.*7.29. *Luke* 4.22. & 11.27. (4) With singular meekness, *Mat.* 11.29. (5) And with authority unusual, *Mat.* 7.29. *Mat.* 5.21,22. (6) Not respecting any mans person, *Mat.*21.42,43. *Mark* 12.14.

Q. What Doctrine did he preach?

A. He (1) interpreted the Law, *Matth.*5.21,22,&c. & 19.4,5. 2. Reproved

proved the corruptions of the Scribes and Phariſees, *John* 2. 16. *Mat.*23.13. (3) Foretold ſome things that were to come. *Mat.*10.21. *Luke* 19. 43,44. *Matth.* 24. 3,&c. (4) And taught the Goſpel, or the laſt will of God, concerning the ſalvation of man, *Eſay* 61. 1,2. *Luk.*4.18.

Q. *How did he illuſtrate his doctrine?*

A. He did illuſtrate his doctrine for the moſt part by parables and ſimilitudes, as the people were able to bear it, *Mat.*13.3. *Mark* 4.33. confirming that which he taught.

Q. *How did he confirm his doctrine?*

A. 1. By the Scriptures of the old Teſtament, *John* 5.46. *Matth.*22.32. *Luke* 24. 26,27,44,45. (2) By holineſſe of life exactly anſwering to his Doctrine; (3) With divers ſignes of all kinds, *John* 3. 2. and 5. 36. *John* 6. 61,62. and 2.25. *Mat.*9.4. *John* 9. 6. and 11.43,45. (4) And by that moſt cruel and bitter death, which for the truth of God he did voluntarily undergo, 1 *Tim.* 6. 13.

Q. *How doth Chriſt teach his Church ſince his aſcenſion into heaven?*

A. After his aſcenſion our Saviour doth

doth teach his Church by his Apostles and Ministers, *Eph.* 4. 11,12. *Acts* 10. 41,42.

Q. *How were the Apostles prepared for this office?*

A. The Apostles being (1) fully and perfectly instructed by Christ himself, in those things which concern the Kingdom of God, *Acts* 1, 3. *John* 15.15. & 17.8. (2) and extraordinarily furnished with gifts. (3) And infallibly assisted by the Spirit; *Acts* 2. 3,4. *John* 14. 26. & 16. 13. were sent forth to preach.

Q. *What did the Apostles preach?*

A. The whole counsel of God, so far as concerns man, and the means of his salvation, *Acts* 20. 27. *Mat.* 28. 20. 1 *Cor.* 2. 9, 10, 11. 1 *John* 1. 3. *Rom.* 1. 16.

Q. *To whom were they sent to preach?*

A. Unto all Nations, *Mat.* 28. 18, 19. *Mar.* 16. 15.

Q. *How did they confirm their doctrine?*

A. Their doctrine they confirmed (1) Both by the Prophets of the old Testament, *Act.* 26. 22. & 28. 23. 2 *Pet.* 1, 18, 19. (2) And by divers signes and wonders

wonders which God wrought by them, *Heb.* 2.3,4. *Mark* 16.20.

Q. *How doth Christ teach his Church since the death of his Apostles?*

A. In the daies, and since the death of the Apostles, our Saviour doth execute his Prophetical office by his ordinary Ministers, whom he hath commanded us to hear.

Q. *How far are we to hear them?*

A. So long as they preach according to the Scriptures, *Ephes.* 4. 11,12. *Luke* 10.16.

Q. *What difference is there betwixt the Ministry of Christ and his Ministers?*

A. Christ is the Author of the Doctrine which he taught, Ministers are the Instruments of Christ, to teach, not their own, but his doctrine, 2 *Cor.* 5.20. *Job* 33. 23.

Q. *What is the fruit of this office of Christ?*

A. The fruit of this office is, (1) The restoring of knowledge decayed in the first fall of man. 2. And the manifestation of divine mysteries unknown to the world, *Rom.* 16.25,26. *Ephes.* 3. 9. *Col.* 1.26,27.

Q. *Why was Christ a † Priest?*

A. To purchase for us righteousnesse and life eternal, ‡ Heb. 5.9.

Expos. † Qu. *Is Christ our high Priest after the order of* Aaron?

A. Christ is our high Priest, not after the order of *Aaron*, but after the order of *Melchisadec*, *Psal.* 110.4.

Q. *What difference is there betwixt the Priesthood of* Aaron *and of Christ?*

A. The differences are these, (1) In the person. (2) In consecration. (3) In the Priesthood. (4) In the Sacrifice. (5) In the place whither they entred. (6) *Aaron* was a Priest only, Christ is both King and Priest. (7) *Aaron* was a Minister, but Christ is the Author.

Q. *How do they differ in person?*

A. Aaron was (1) Of the tribe of *Levi*, *Heb.* 7.4. but Christ of the tribe of *Juda*, *Heb.* 7.14. (2) His stock and lineage was known, *Exod.* 6.16,18,20. but Christ was without father, touching his humanity; without mother, touching his Deity, *Heb.* 7.3. (3) He was compassed with infirmities, and was immortal, but Christ immortall, and continuing for ever. (4) *Aaron* was a sinner, and had need to offer for himself,

himself, and for his own sins, *Heb.* 7.28. & 5.2,3,4. & 9.7. But Christ was holy, harmlesse, undefiled, having no need to offer for himself, but offered himself for the people onely, *Heb.* 7.25,26,27.

Q. *How do they differ in consecration?*

A. (1) Material oyle was poured upon *Aaron* at his consecration, *Levit.* 8.12. but Christ was anointed with the holy Ghost, *Acts* 10.38. (2) *Aaron* was instituted without an oath, but Christ with an oath, *Heb.* 7. 20,21,28. *Psal.* 110.4.

Q. *How do they differ in the Priesthood?*

A. (1) The Priesthood of *Aaron* was typicall, *Hebr.* 10. 2,3. but the Priesthood of Christ is true and reall, containing the very Image and body of things themselves. (2) The Priesthood of *Aaron* was not available to take away sin, *Hebr.* 9.14,15. But Christs Priesthood was perfect to abolish sin, and to obtain eternal redemption, *Heb.* 10.1,5,11. *Heb.* 9.12,14. (3) The Leviticall Priesthood was to be abrogated, *Heb.* 8.13. but Christs Priesthood is to continue for ever, *Hebr.* 7. 24. (4) *Aaron* died and had successors,

*Heb.*7.23. but Christ succeeded none, hath no successors, but is our onely and unchangeable high Priest for ever, *Heb.* 7.3.

Q. *How do they differ in the Sacrifice?*

A. Aaron and his successors (1) offered the bodies and bloud of beasts, *Heb.*9.12,14. but Christ himself is both the Priest and Sacrifice, *Eph.*5.25. *Heb.* 9.26. and 10.10. (2) They offered oftentimes one manner of Sacrifice, but Christ hath offered himself once for all, *Heb.* 7.27. and 9.25,26. and 10. 12,14. 1 *Pet.*3.18.

Q. *How do they differ in the place whither they entred?*

5. *In the place whither they entered.*

A. Aaron and his successors entred into the Tabernacle made with hands, *Heb.*8.5. & 9.6. but Christ is entred into the very heavens, *Hebr.* 9.11,24. and 4.14.

6. *Aaron was a Priest onely, Christ is both King and Priest.*

Q. *How else do Christ and* Aaron *differ?*

A. Moreover *Aaron* and his successors were priests onely, but Christ is both King and priest, *Hebr.* 7.1,2. (2) *Aaron* and his successors were but

Ministers

Miniſters, but Chriſt is the Author of ſalvation, *Heb.* 5. 9.

Q. *What doth all this ſhew?*

A. All this doth ſhew, (1) The abſoluteneſs. (2) The perfection. (3) And the excellency of Chriſt his prieſthood.

Q. *What are the functions of his Prieſtly-office?*

A. ‖ Offering up g himſelf a ſacrifice once for all, and † making requeſt for us, g Heb. 5. 1. and 9. 26. and 7. 25.

Expoſ. ‖ Q. *Who offered up himſelf?*

A. Chriſt through the eternal Spirit, *Heb.* 9. 14.

Q. *What was the Sacrifice that he offered?*

A. He offered up his ſoul and body, as a ſweet ſmelling ſacrifice to the Father, *Eph.* 5. 2. whereby he was conſecrated, and did enter into Heaven, preſenting himſelf before the Father for us, *Heb.* 9. 24. and 10. 20.

Q. *How often is this ſacrifice offered?*

A. Once for all, *Heb.* 10. 12.

Q. *What be the parts of this oblation?*

1. Expiatory. 2. Presentatory.

A. Two: (1) Expiatory. (2) Presentatory.

Q. *What is Christs intercession?*

† *A.* Christs intercession is his most gracious will, frequently and unmoveably desiring, that all his Members for the perpetual vertue of his Sacrifice, may be accepted of the Father, *Rom.* 8. 34.

Q. *What are the properties of his intercession?*

A. It is, 1. Universal and Particular. 2. Heavenly and Glorious. 3. Ever effectual. 4. No way reciprocal. 5. And tendred onely for the vertue of his sacrifice.

Q. *Why was Christ a† King?*

A. To ‖ bridle h and subdue all his enemies, but i to † gather and k govern * his Elect and Chosen, h Psalm 110. 1. Col. 2. 15. 1 Cor. 15. 28. i John 10. 16. Hag. 2. 7. k Ezek. 34. 23, 24.

Q. *What is the Kingly Office of Christ?*

A. The Kingly office of Christ is his spiritual, eternal, and absolute Dominion, *Luke* 17. 20. *Joh.* 18. 36. *Dan.* 2. 44. and 7. 14. *Heb.* 1. 8. *Rev.* 3. 7. whereby

by being appointed by the Father, *Psal.* 2. 6, 7. and 45. 7. *Psalm* 110. 2. *Mat.* 11. 27. *Acts* 2. 33. Lord of all things in Heaven and earth, *Heb.* 2. 7, 8. and peculiarly King and Head of his Church, *Eph.* 1. 21, 22. he doth confound and destroy all his enemies, but doth gather and govern his elect, *Hos.* 1. 7. *Isaiah* 33. 22. by his word and spirit, for their salvation and glory of God.

Q. *What are the properties of Christs dominion?*

A. It is, 1. Spiritual. 2. Eeternal. 3. Absolute.

Q. *Who appointed him to this office?*

A. God the Father.

Q. *What is the dominion whereunto he is appointed?*

A. To be Lord of all things in Heaven and earth, and peculiarly King, and Head of his Church.

Q. *What are the Functions of his Kingly office?*

A. Two, 1. In respect of his Enemies. 2. In respect of his Elect. 1. *In respect of his Elect.*

Q. *What in respect of his Enemies?*

A. He doth confound and destroy all his enemies.

Q. *What in respect of his Elect?*

1. *In respect of his Elect.*

A. He doth gather and govern his Elect.

Q. *How doth he gather and govern his Elect?*

A. By his word and spirit.

Q. *For what end?*

A. For their salvation and the glory of God, *Isaiah* 32. 15. and 59. 21. 1 *Thess.* 1. 5.

Q. *Who are the enemies of Christ?*

A. ‖ The enemies of Christ, are 1. Satan and all his Angels. 2. And all their works.

Q. *What are the works of Satan?*

A. 1. Sin. 2. And death, *Gen.* 3. 15. *Eph.* 2. 2. 2 *Cor.* 4. 4. 2 *Cor.* 6. 15.

Q. *Who else are Christs Enemies?*

A. All wicked men who be the Instruments of Satan, *John* 8. 44. 1 *John* 3. 8.

Q. *Among wicked men, who is the chief enemy of Christ?*

A. The Antichrist of *Rome* is chief, 2 *Thess.* 2. 3.

Q. *How doth Christ subdue these Enemies?*

A. These enemies Christ hath already overcome in his own person,

Eph.

Eph. 4. 8. *Col.* 2. 14. *John* 12. 31.

Q. *How doth he bridle and repress them daily in respect of his Members?*

A. He doth daily bridle and repress them, 1. By his wisdom. 2. Power. 3. Word. 4. And spirit, *Luke* 10. 18, 19. and 2. 34 *Rev.* 12. 5. and 2. 27. 2 *Cor.* 10. 4, 5.

Q. *When will ye perfectly subdue them in respect of his members?*

A. He will perfectly subdue them at the day of Judgement, 1 *Corin.* 15. 25.

Q. *How will he subdue them?*

A. He will subdue them, 1. By adjudging some: 2. By abolishing others. *1. Adjudging. 2. Abolishing others.*

Q. *Whom will he adjudge?*

A. He will adjudge the Devil and all his partakers to eternal condemnation, *Mat.* 25. 46.

Q. *Whom will he utterly abolish?*

A. He will abolish sin and death, 1 *Cor.* 15. 26.

Q. *What is further to be noted in the execution of his Kingly office, in respect of his enemies?*

A. Further it is to be noted, That Christ as a Mediator in the execution of

of his Kingly office, doth 1. Outwardly call some wicked and ungodly men, *Matt.* 22. 1, 14. and 20. 16. 2. Prescribe a Law how they ought to walk, *James* 4. 12. 3. Bestow many good things upon them, both spiritual and temporal, though not such as accompany Salvation, *Heb.* 6. 4, 5. *Matth.* 13. 19, 20, 21. *Luke* 8. 13, 14. *Job* 22. 18. 4. And inflict divers punishments upon them, in this life and the life to come, for their sin and disobedience, *Matt.* 13. 12. and 25. 28. *Isaiah* 6. 10. 2 *Thess.* 2. 10, 11. *Luke* 16. 23.

Q. *What are the functions of his Kingly office in respect of his elect?*

1 *Vocation* 2 *Government.* *A.* Two, 1. Vocation. 2. Government.

Q. *What is Vocation?*

† *A.* Vocation is that whereby Christ doth not onely by his word call his Elect to Faith, Repentance, and the participation of the Covenant of Grace, *Mark* 1. 14, 15. *Mat.* 11. 28. but he doth effectually move them by his Spirit to repent and believe, *Psal.* 110. 3. 2 *Thess.* 2. 13, 14. *Eph.* 3. 16, 17.

1. *Outward.* 2 *Inward* Q. *Which be the parts of it?*

A. Two, 1. Outward. 2. Inward.

Q. *What*

Q. *What is outward vocation?*

A. It is Chriſts calling his Elect by his word, to faith and repentance.

Q. *What is the inward vocation?*

A. It is Chriſts effectual moving his Elect by his Spirit, to repent and believe.

Q. *What are the functions of Chriſts Kingly office appertaining to the government of his Elect?*

* *A.* The functions of Chriſts Kingly office appertaining to the government of his Elect are three, (1) The preſcription of Laws, according to which his Subjects ought to believe and live.

Q. *Wherein ſtands this,* &c.

A. It ſtands not onely in 1. Appointing the faithful by the Miniſtery of his word to live godly, juſtly and ſoberly. 2 But alſo in writing his Law in their hearts by his holy Spirit, and enabling them by the ſame Spirit to do in ſome meaſure what he requireth, *Tit.* 2. 11, 12. *Jer.* 31.33. *Zech.* 36.27. *John* 1. 16.

Q. *What is the ſecond?*

A. The communication and beſtowing of all good things upon them

appertaining to this or a better life, so far as he knows it needful or profitable.

Q. *What comprehend you under the communication of all good?*

A. Under that we are to comprehend the removing of things hurtful, and the defending of his Subjects against them. *Psalm* 68. 18. *Jam.* 1. 16, 17. *Psalm* 23. 1, 2, 3. 1 *Cor.* 12. 8, 9, 10, 11. *Eph.* 1. 7. *Acts* 26. 18. *Mat.* 9. 6. *Gal.* 4. 4, 5. *Rom.* 8. 15, 16. 2 *Cor.* 12. 9. *Phil.* 4. 13. *Luke* 22. 32. *John* 17. 11, 12, 22, 23. 1 *John* 4. 4. *Gen.* 9. 26, 27. *Psalm* 81. 13, 14. *Acts* 4. 16. and 5. 13. *Psalm* 34. 9, 10. *Tit.* 1. 15. *Rom.* 14. 14, 15. *Isa.* 27. 7. *Jer.* 46. 28.

Q. *What is the third function of Christs Kingly office in governing his Elect?*

A. The receiving of his Elect unto himself, and the giving of eternal life unto them, having pronounced sentence on their side, *Mat.* 25. 46.

Q. *What benefits do we receive by the death and resurrection of Christ?*

A. We are redeemed from the ‖ guilt, | punishment † and power ¤ of sin, and shall be raised up at the

the laſt day, 1 Col. 1. 14. m Luke 1. 74. Tit. 2. 14. 1 Cor. 15. 13.

Expoſ. || Q. *How are We redeemed from the guilt of ſin by the death of Chriſt?*

A. 1. Chriſt hath paid our Debts, and anſwered whatſoever the Law did require at our hands, 1 *Pet.* 2. 21, 24. ſo that the Law hath nothing againſt us, *Col.* 2. 14.

2. And he laid down his life accord- to the will of his Father, *John* 10. 15. ſo that Chriſts death muſt needs be acceptable, *Eph.* 5. 2. and conſequently we are not bound over to puniſhment.

Q. *How may it be proved that we are delivered from the whole puniſhment of ſin temporal, and eternal by the death of Chriſt?*

† *A.* 1. Puniſhment is inflicted becauſe of ſin, *Job* 4. 8. *Prov.* 22. 8. and 28. 18. *Hoſ.* 10. 13. and 14. 1. being freed from ſin, we are not lyable to Judgement, 2 *Sam.* 12. 13. *Jer.* 4. 14. *Ezech.* 18. 32. 2. It ſtands not with the Juſtice of God, being once fully ſatisfied, to require a ſecond payment at our hand, *Gen.* 18. 25. *Matt.* 3. 17.

3. Nei-

3. Neither will it stand with his glorious mercy. 4. Nor with the honor of Christ who is a perfect Redeemer, *Tit.* 2. 14. 5. Nor with the price of his Blood, 1 *Cor.* 6. 20. 6. Nor with our Faith in praying for full pardon of all our Debts, *Matth.* 6. 12. 7. Nor with our peace with God, *Rom.* 5. 1. 8. Nor yet with right reason, that the guilt of sin should be removed, and yet punishment for sin inflicted.

Q. *How are we redeemed from the guilt and punishment of sin?*

A. God the Father accepting the death of Christ, as a full n ransom and satisfaction to his justice, doth freely discharge & acquit us from all our sins, n Rom. 3. 24, 25. Col. 1. 14. Eph. 1. 7.

Q. *How are we redeemed from the power and tyranny of sin?*

A. Christ by || his o death killeth sin in us, and by his † resurrection doth quicken us to newness of life, o Rom. 6. 3. 4.

Expos. || Q. *How doth the death of Christ kill sin in us?*

A. Christ by his death did conquer sin, and the old man in us, is truly said to

to be crucified, dead & buried, with the body of Chriſt, we being ingrafted into the ſimilitude of his death, *Col.* 2.12,20.

Q. *How doth Chriſts reſurrection quicken us to newneſs of life?*

† *A.* Having communion with Chriſt in his life, we are raiſed up to a ſpiritual life, *Rom.* 8. 11. and have our converſation in heaven, *Phil.* 3. 20.

Q. *Is the life of grace perfect in us in this life?*

A. No, the life of Grace is, 1. Onely begun here. 2. And groweth by degrees. 3. Being perfected in Heaven.

Q. *What are the benefits of Chriſts aſcenſion?*

A. 1. The leading p of captivity captive. 2. The giving of gifts unto men. 3. The pouring q his ſpirit upon his people. 4. And preparing r a place for them, p Eph. 4. 8, 11. q Acts 2. 16, 17. r John 14. 3.

Q. *What are the benefits of his interceſſion?*

A. 1. The perſons of the faithful do always remain juſt. 2. And their Works ſ acceptable in the ſight of God. 3. Hereby alſo they are defended againſt the accuſation of

of all their enemies, s 1 Pet. 2. 5. Gen. 4. 4. *Exod.* 28. 38.

Q. *How will the knowledge of these things work in the heart of him whom God saves?*

A. 1. It brings him to a serious t consideration of his own estate: 2. To u grieve for sin, and the fear of Gods displeasure, whereby w 3. The heart is † broken and humbled, t Jer. 8. 6, 7. Luk. 15. 17. u Acts 2. 37. w Acts 9. 6.

Expos. † Q. *When is the heart broken?*

A. The heart is broken and humbled, when it is cast down with the sight of sin, *Psalm* 51. 17. bruised with the weight of Gods wrath, and melted away for fear, *Psalm* 119. 120. 2 *Kings* 22. 19. knowing that God hath advantage against him, and that he is worthy to be condemned.

Q. *What else will this knowledge work?*

A. It 4 Will bring x a man || to confess his sin. 5 Highly to y prize Christ, and to 6 Hunger † after z him, until he obtain his desire, x Luke 15. 18. y Matthew 13. 44.

z *Isaiah*

Iſaiah 55. 1. John 7. 37.

Expoſ. || Q. *In what maner will this humbled ſoul confeſs his ſin?*

A. He will acknowledge his ſins to God. 1. As particularly as he can, 1 *Tim.* 1. 13. 2. And with ſighs and groans for pardon and forgiveneſs, *Rom.* 8. 26.

Q. *What are the properties of this hungring after Chriſt?*

† *A.* Hunger after Chriſt, muſt be, 1. Fervent, as a thirſty man longeth for drink. 2. And continual, never giving over till the deſire be obtained.

Q. *What doth accompany this hungring after Chriſt?*

A. With this deſire there is always joyned. 1. An high prizing of Chriſt; 2. And an adviſed willingneſs to forgoe all things for Chriſts ſake, *Phil.* 1. 22, 23. with 3. 7, 8.

Q. *How are we made partakers of Chriſt with all his benefits?*

A. By † faith alone, a John 3. 16. and 1. 12. Acts 13. 39.

Expoſ. † Q. *How may it be proved that we are made partakers of Chriſt by faith alone on our part?*

A. 1. By faith alone we are ingrafted into Christ, *Rom.* 11. 20. (2) By faith alone we receive him, *John* 6. 56. (3) By faith alone we have communion with him, *Rev.* 3. 20. and so are made partakers of all his benefits, *John* 3. 36. (4) Also faith is the condition of the Covenant of grace, *Acts* 16. 31. *John* 3. 18. *Mark* 16. 16. *John* 20. 31. *Rom.* 4. 3, 5.

Q. *What is faith?*

A. An || obediential resting b upon Christ alone for salvation, b Psa. 2. 12. Acts 16. 31.

Expos. || Q. *Why do you not define faith by an assent?*

A. Because bare assenting to the truth of Gods promises, upon the credit of the revealer, is not true and justifying faith, *Mat.* 21. 32. *John* 2. 23. *Luke* 24. 25. and 8. 13.

Q. *When doth the poor soul believe unto justification?*

A. When the poor soul doth cast it self upon the free promise of God made in Jesus Christ, for pardon of sin, it doth truly believe, *Acts* 9. 42. *John* 14. 1. and 5. 24. with *Rom.* 4. 5. *Isaiah* 28. 16. with *Rom.* 9. 33. *Acts* 18.

18. 8. with *Rom.* 10. 10, 11.

Q. *What are the properties of this faith?*

A. This faith is, 1. Certain, *Mat.* 16. 18. though mixed with many doubtings, *Luke* 1. 18. and 17. 5. *Mark* 9. 24. 2. And continual, *Luke* 22. 31, 32. though ofte nshaken, *Luke* 24. 21.

Q. *Why do you not define Faith to be a full perswasion?*

A. Because a full perswasion seems rather an effect of a strong faith, *Rom.* 4. 21. then the nature of true faith.

Q. *Is not joy an individial companion of faith?*

A. Joy is a fruit of Faith, 1 *Pet.* 1. 8. *Acts* 8. 6, 7, 8. *Rom.* 5. 3. but not an inseparable companion thereof; a man may have true Faith, and feel little or no comfort, *Psalm* 22. 1. and 31. 10. and 77. 2.

Q. *What is the ground of faith?*

A. The free † promises of c God made in Christ concerning the forgivenes of sins, and eternal righteousnes, c Rom. 4. 18. Heb. 11. 1, &c.

† Expos. Q. *Are not temporal blessings,*

sings, &c. the grounds of faith, together with the promises of God?

A. Temporal blessings, *Eccles.* 9. 1, 2. civil vertues, *Luke* 18. 12, 13, 14. a general notice that Christ will save the elect, *Mat.* 13. 20, 21. sense, reason, experience, feeling, *Psalm* 10. 1. and 51. 12. are not the grounds of faith; but onely the promises.

Q. *What is the cause of the promises?*

A. God of his grace hath made them unto us in Christ, which ought to be received.

Q. *Why ought they to be received?*

A. Because God that cannot lie hath spoken them, *Tit.* 1. 2. 2 *Tim.* 2. 13.

Q. *How is faith wrought in us?*

A. Inwardly by d the ‖ spirit as the Author, outwardly by the e preaching of the word, and † Catechising, as the instrument thereof, d Acts 16. 14. e *Rom.* 10. 14. Heb. 5. 11, 12. and 6. 1, 2.

Expos. ‖ Q. *How may it be proved that faith is the work of the spirit?*

A. Because faith is (1) The gift of God, *Phil.* 1. 29. 2. And a grace supernatural: a man of himself can no more

more believe, then a corrupt fountain can send forth sweet waters, 1 *Corin.* 2. 14.

Q. *What is Catechising?*

A. Catechising is an instruction of people in the chief grounds of Christian Religion, 1 *Corinthians* 2. 4. 1 *Cor.* 3. 1. 1 *Pet.* 3. 15. *Heb.* 6. 1, 2. *Rom.* 6. 17.

Q. *What are the properties of it?*

A. It must be, 1. Pure. 2. Plain. 3. Brief. 4. And orderly.

Q. *What is the end of Catechising?*

A. 1. That the people may clearly and manifestly see the way unto salvation. 2. That they may know how to make use both of the Law and of the Gospel, for their humiliation and comfort. 3. And understand how one thing dependeth upon an other, goeth before, or followeth after.

Q. *What are the special benefits of Catechising?*

A. Hereby Christians are enabled (1) To refer that which they read to some head. (2) Readily to apply what they hear to fit purpose. (3) To try it. (4) To have it in readiness in the time of need. (5) To profit by the pub-

lique Ministery, *Hebrews* 5. 11, 12. (6) To know how to go forward in godliness, in an holy method. (7) It is profitable to inform the judgement. (8) To reform the affection. (9) And to quicken to the duties of a godly life.

Q. *How doth the Word work Faith in us?*

A. 1. By shewing us f our misery, and the true g means of our recovery. 2. Encouraging us h being ‖ humbled, to receive the promises of the Gospel, f Rom. 7. 7. Gal. 3. 22. g Gal. 4. 4, 5. h Mat. 11. 28. Isaiah 61. 1, 2, 3. Revelation 22. 17.

Expos. ‖ Q. *How doth the Word encourage the humbled to believe?*

A. The word (1) Commandeth the humbled to believe. (2) Promiseth them comfort, *Mat.* 9. 13. *Luke* 15. 32. (3) Setteth forth the necessity and excellency of Faith, *John* 3. 18. 36. (4) The danger of unbelief, *Mark* 16. 16. *John* 12. 48. *Acts* 13. 46. (5) The tender mercies and compassions of the Lord, *Psal.* 103. 8. 12. (6) And how God, (1) Inviteth. (2) Perswadeth. (3) And

in

intreateth them to believe, 2 *Corin.* 5. 20.

Q. *How doth the spirit work by the word?*

A. 1. It doth teach us wisdom i to apply things generally spoken, particularly to our selves. 2. Secretly upholdeth k against despair. 3. Stirreth up l in us good desires. 4. Doth m soften the heart. 5 And draw n us to rest upon Christ for salvation, before we obave the feeling of comfort, i Ezek. 36. 27, 31. k Psalm 51. 12. l Phil. 2. 13. m Ezek. 11.19. and 36.26. n John 6.44. o Mat. 11.28,29.

Q. *By what means is Faith increased?*

A. By † hearing q the same word Preached or Catechised, and likewise by earnest * Prayer, p 1 Pet. 2.2. q Luke 17. 5.

Expos. † Q. *What should move men to hear the word?*

A. Because hearing the word preached is an Ordinance of God.

Q. *What are the special benefits of hearing?*

A. It is ordained of God as a means,

(1) To encrease knowledge, *Mat.* 15. 10. *Prov.* 1. 5. and 8. 33. *Psal.* 73. 16, 17. 1 *Cor.* 1. 21. and 14. 24, 25. (2) To rectifie the Judgement. (3) To give counsel in doubtful cases, *Psalm* 119. 24. and 73, 16, 17. (4) To perfect the Faith of the weak, *Rom.* 10. 8. 1 *Thess.* 3. 10. (5) To make stable the strong, *Acts* 20. 32. *Rom.* 1. 11, 12. (6) To comfort them that are in heavinesse, 1 *Thess.* 2. 11. and 3. 2. and 5. 14. (7) To raise them that are fallen, 2 *Sam.* 12. 12, 13. *Gal.* 6. 1. (8) To call back them that wander, *Isa.* 30. 21. (9) To stir up the graces of Gods Spirit, *Cant.* 4. 16. 2 *Pet.* 1. 13. (10) To refresh the souls of the Saints with sweet and heavenly consolations, *Canticles* 1. 1. *Psalm* 119. 162. *Col.* 2. 2. (11) And to build both weak and strong unto perfect holinesse, *Eph.* 4. 11, 12. 1 *Pet.* 2. 2. 1 *Tim.* 4. 16. *James.* 1. 21.

Q. *In what respects is liberty to pray a sweet priviledge?*

* *A.* Liberty to pray is a sweet priviledge, *Eph.* 2. 18. Because (1) thereby we do. (2) And may continually commune with the Lord after a familier maner, 2 *Sam.* 7. 18. *Psalm* 5. 1.

2, 3. (3) And lay open our griefs into his bosome, 1 *Sam.* 1. 15. *Psalm* 130. 1, 2. and 61. 1, 2. (4) Hereby we do testifie our dutiful affection to God, *Luke* 15.18. (5) And become helpers to others, *Rom.* 15.30. *Phil.* 1.19. 2 *Thes.* 3. 1. *Col.* 4. 12.

Q. *What are the special benefits of prayer?*

A. 1. Doth adde strength to faith, *Luke* 17.5. 2. It gives life to the other graces of God that are in us. 3. By it we obtain at the hand of God what good we stand in need of, *Matth.* 7.7. *Isaiah* 65. 24. 4. We grow better acquainted with God, *Genesis* 18. 23, 27, *James* 4. 8. 5. We fight manfully against corruption, *Eph.* 6. 18. 6. We learn to direct our selves in a godly life. 7. By it crosses are prevented, removed or sanctified, *Psalm* 3.4. *Isa.* 37. 1, 6. 8. All things are sanctified thereby, 1 *Timothy* 4. 5. 9. We are kept that we fall not into temptation, *Matthew* 26. 41. 10. Yea often we obtain much more good then we desire or expect, 1 *Kings* 3. 13. *Eph.* 3. 20.

Q. *How else may the benefits of prayer be conceived?*

A. Prayer

A. Prayer is, (1) A key to open the door of Gods treasure-house, *Mat.* 7.7. (2) A present remedy to an oppressed Spirit, *Psalm* 6.1, 8. and 31. 21, 22. (3) A preserver of the godly minde, 2 *Thess.* 3.5. (4) A giver of strength to the weak, *Eph.* 3.14, 16. (5) And an especial means to make a man fit to live in every estate, *Col.* 1. 9, 10.

Q. *How must We hear that We may get profit?*

A. 1. With reverence, 2. ſMeekness. 3. †Joy. * At 4. longing ‖ desire v to learn. 5. And w giving † credit to the truth, t Isa. 66.2. ſ Jam. 1.21. t Mat. 13.44. u 1 Pet. 2.2. w Heb. 4.1,2.

Expos. ‖ Q. *What is reverence?*

A. Reverence is an affection of the heart, arising from an apprehension of Gods majesty, and our own vileness.

Q. *What are the effects of reverence?*

A. Thereby we are prepared to hear the Word, (1) With humility. (2) Fear. (3) And attention, *Acts* 10. 33. 1 *Thess.* 2. 13. *John* 12.48. and 11. 28,29. *Hebrews* 12. 28. *Job* 42.5,6.

Psalm

Pſalm 62. 11. *Acts* 16. 14.

Q. *What is meekneſs?*

A. Meekneſs is an affection, whereby we are contented, 1. To bear the rebukes of the Law. 2. And to have the duties of the word to be preſſed upon us, 1 *Sam.* 3. 17. 2 *Kings* 20. 19. *Pſalm* 25. 9, 12. *Heb.* 13. 22.

Q. *What is joy?*

* *A.* Joy is a delight of the ſoul for ſome good thing that is preſent, *Acts* 8. 8. *Exod.* 6. 9.

Q. ‖ *What is a longing deſire to learn?*

A. A longing deſire to learn, is an eager appetite to be further acquainted with the knowledge of the truth, that we may reap fruit and benefit by the ſame, *Prov.* 27. 7. *Prov.* 2. 3, 4, 9. *Pſal.* 119. 34, 35, 40.

Q. † *What is it to give credit to the truth?*

A. To give credit to the truth, is to believe the whole truth and every part of it, as true and certain, both to others and to our ſelves, ſo as we expect the benefit promiſed therein, and the effecting and making good of whatſoever is there ſpoken, 2 *Chr.* 20. 20. *Iſa.* 7. 9.

Q. *How*

Q. *How else?*

A. 1. We must x mediate || of that we hear. † 2. Apply it to our selves. 3. Confer of y it with * others: And 4. with z diligence || set about the practice of what is required x Psal. 1. 2, and 119. 114, 15. y John 4. 53. Isa. 2. 3. Luke 2. 51.

Expos. || Q. *What is the profit of meditation?*

A. Meditation is the very life of reading and hearing, 1 *Tim.* 4. 15.

Q. *What is meditation on the Word?*

A. It is a separation of our selves purposely from other matters; that we may seriously think of what hath been taught, *Gen.* 24. 63.

Q. *What is the end of this meditation upon the Word?*

A. 1. That it may be setled in the minde. 2. And work upon the affections, *Jer.* 8. 6.

Q. *What must accompany meditation for the attaining of these ends?*

A. We must joyn. 1. Examination. 2. And Prayer, *Luke* 18. 1. therewith.

† Q. *What is it to apply the Word to our selves?*

A. To

A. To apply the word to our selves, is to lay it to our heart as concerning us, 1 *Cor.* 11. 28. 2 *Cor.* 13. 5.

Q. *What are the parts of the Word?*

A. 1. The Commandments. 2. The Threatnings. 3. The Exhortations; 4. The Promises.

Q. *How are the Commandments to be applyed?*

A. That they may guide us.

Q. *How are the threatnings to be applyed?*

A. 1. That they may humble us for our sins past, 2 *Sam.* 12. 12, 13. and 24. 10. 2. That they may affright us from sin to come.

Q. *How must we apply the exhortations?*

A. That they may incite us to our duty with chearfulness, *Eccl.* 12. 11.

Q. *What use is to be made of the promises?*

A. The promises may be, 1. For our support. 2. For our comfort, whether they be in plain speeches, or mystical prophesies, *Psal.* 119. 71, 72, 52.

Q. *How must we confer with others?*

A. 1. For instruction. 2. for edification in holiness and comfort.

Q. *How*

Q. *How for instruction?*

**A.* 1. We must communicate to others what we have learned. 2. And learn of others, 1. What we are ignorant of. 2. Do not well understand. 3. Or have forgotten.

Q. *How for edification in holiness and comfort?*

A. We must, 1. By admonition. 2. Exhortation. 3. And comfort, help to strengthen and edifie one another, *Heb.* 3. 13. *Job* 16. 4, 5. *Rom.* 1. 11, 12. *Levit.* 19. 17. *Prov.* 27. 5, 6. 1 *Thess.* 5. 11, 14. *Jude v.* 20.

Q. *How must we practise that which is taught?*

‖*A.* 1. Inwardly we must heartily desire and strive; 2. And outwardly we must be, 1. careful, 2. without delays to take all opportunities of doing the good that God requireth, 2 *Chro.* 17. 6. and 19. 3. and 27. 6. *Luke* 8. 15.

Q. *What must accompany this practise?*

A. 1. We must be humbled for negligence and sin past. 2. Watching. 3. And fighting against corruption for the time to come, 1 *Corin.* 9. 26, 27.

4. Che-

4. Cheriſhing one another with befitting comforts, *Iſaiah* 40. 1.

Q. *What is prayer?*

A. It is † a calling upon God in the name of Chriſt with the a heart and ſometime with the * voice according to b his will for our ſelves and others, a Exod. 14. 15. 1 Sam. 1. 13, 15. b 1 John 5. 14.

Expoſ. † Q. *What reaſons or motives be there to induce us to prayer?*

A. (1) The Commandments, *Pſal.* 105. 4. and 81. 10. *Iſa.* 55. 6. 1 *Theſſ.* 5. 17. *Romans* 12. 12. (2) Promiſes, *Matth.* 7. 7. and 21. 22. *Mark* 11. 24. *Pſalm* 91. 15. *Iſa.* 65. 24. *Jeremy* 29. 12. *Iſaiah* 45. 19. *John* 16. 23. (3) Threatnings of the Lord, *Zeph.* 3. 1, 2. and 1. 6. Ezek. 22. 30, 31. *Dan.* 9. 13, 14. *Mat.* 26. 41. (4) The examples of Chriſt himſelf, and all his Apoſtles, *Luke* 3. 21. and 9. 18, 29. *Acts* 1. 14. 24. and 2. 42. and 4. 24. and 9. 11, 14. 2 *Tim.* 2. 19, 22. (5) Our own neceſſities, *Judg.* 3. 9, 15. and 4. 3. *Iſaiah* 26. 16. *Pſalm* 18. 6. *Phil.* 4. 6. (6) And the ſucceſs of prayer, *Pſal.* 120. 1. *Pſalm* 3. 4. *Pſalm* 32. 5, 6. are ſufficient Mõtives and reaſons to induce us to the practice

tice of this duty.

Q. *For what ends is it lawful to use the voice in prayer?*

* *A.* It is lawful to use the voice in prayer: 1. To quicken our dulness. 2. To inflame our devotion. 3. To prevent rovings. 4. And to edifie our brethren, *Zeph.* 3. 9. *Psalm* 88. 1.

Q. To whom must we pray?

A. To || God c alone in the name of † Christ, c John 6. 23. Colossians 3. 17.

Expos. || *Q. Why must we pray to God alone?*

A. (1) God onely is every where present, *Jer.* 23. 23, 24. (2) He knoweth all hearts, 1 *Kings* 8. 39. *Jer.* 17. 9, 10. *Psalm* 94. 9, 10. (3) He heareth all prayers, *Neh.* 1. 6. *Psalm* 65. 2. and 66. 19, 20. (4) He is most able to help, *Psalm* 57. 2. *Eph.* 3. 20. (5) Prayer is a divine Worship, *Psalm* 50. 15. and 44. 20, 21. (6) It is a spiritual Sacrifice, *Hos.* 1. 11. *Psalm* 141. 2. *Rev.* 8. 4. and 5. 8. *Exod.* 22. 20. (7) And in God onely we ought to believe, *Joh.* 14. 1. therefore he onely is to be called upon, *Rom.* 10. 13, 14. (8) As the very heathen saw by the light of nature, *Jonah* 1. 5.

Q. What

Q. *What is it to pray in the name of Chriſt?*

† *A.* To pray in the name of Chriſt, is, not rudely and cuſtomarily to ſay theſe words, Through Jeſus Chriſt our Lord, *&c.* but in the confidence of the merit and interceſſion of Chriſt, to call on our heavenly Father, *Dan.*9.17.

Q. *Why muſt We pray in the name of Chriſt?*

A. Becauſe ſince the fall of man, 1. None are called to come to God, 2. Or have promiſe to ſpeed but in the name of a Mediator, *John* 14. 6. *Heb.* 4. 16. 1 *Tim.* 2. 5. 1 *John* 2. 1. *Rom.* 8.32. *Heb.* 7.25. 3. In Chriſt alone we have acceſs to the throne of Grace, *Eph.* 2. 18. and 3.12.

Q. *Do not angels or ſaints departed, preſent our prayers unto God?*

A. Angels or Saints departed, do not preſent our prayers before God: For 1. Chriſt onely is our Mediator and High Prieſt. 2. He onely getteth our Prayers acceptance before God, *Heb.* 1. 3. and 4. 14. *Rev.*8.3. 3. And to preſent our prayers before God, and to procure them acceptance with God, is in phraſe of Scripture all one,

Daniel 10. 12. *Acts* 10. 4, 31.

Q. *Ought we not in prayer to make particular confession of our sins?*

A. Yea, so far 1. As we d can come to the knowledge of them. 2. And this we must do e with † grief. ‖ 3. Hatred. And * 4. shame. 5. Freely accusing. And *6.* condemning our selves before God, with g broken and contrite hearts, d 1 Sam. 12. 19. Psal. 19. 13. e Neh. 8. 9. f Neh. 9. 33. g Zach. 12. 10.

Expos. † Q. *What sorrow for sin is required?*

A. Sorrow for sin must be, 1. Hearty. 2. Continual. 3. And as much as may be particular, *Psalm* 102. 4. especially for the sins which have made great breaches in the soul, *Psalm* 51. 1, 2, 4. 4. Yea, sin should be our chief sorrow.

Q. *Why should the soul abhor sin?*

‖ *A.* The soul should abhor sin, especially for the loathsomness of it, *Psalm* 97. 10. and 119. 163. *Job* 42. 6. *Amos* 5. 15.

Q. *How doth the loathsomness of sin appear?*

A. 1. It darkneth Gods glory,

Gen.

Genesis 39. 9. 2. It breaketh his Law. 3. It soileth all it toucheth, 2 *Cor.*7.1. *James* 1. 21. *Hag.* 2. 12, 13.

Q. *Why should we confess our sins with shame?*

* *A.* Because God is infinite in Majesty, *Psalm* 86. 10. and of pure eyes, *Hab.* 1. 13. a man therefore should blush at the remembrance and confession of sins before God, *Isaiah* 9. 6. *Dan.* 9. 7. seeing his face would be covered with shame, if a man should know them.

Q. *What are the parts of prayer?*

A. Petition and Thanksgiving.

Q. *What is Petition?*

A. It is a Prayer, wherein we desire the preventing or removing of things hurtful, and the obtaining of things needful, either for this life, or that which is to come, h Isa. 37. 20. Mat. 6. 13. i Psal. 6. 1, 2, 3, 4.

Q. *How may we make our requests that we may be heard?*

A. 1. With k understanding, ‖ 2. Feeling † of our wants. m 3. Fervency. n ‖ 4. Reverence. o 5. Hope to † speed. 6. And p love*

k 1 Cor. 14.15. l Matth. 11.28. m Jam. 5. 17. n Eccles. 5. 2. o 1 Tim. 2. 8. p Matth. 6.14. Mark 11.25.

Expos. || Q. *Why should we pray with understanding?*

A. Because blinde devotion is not pleasing to God, *Prov.* 19. 2. *Acts* 17. 22, 23, 24. *John* 3. 22. who requireth to be served with the minde, *Mat.* 22. 37. *Luke* 10. 27. We must therefore know the will of God.

Q. *How is the will of God known?*

A. The will of God appears, 1. By his Commandments. 2. By his Promises. 3. By Threatnings. 4. And by the approved practices of the Saints.

Q. *Must we pray for nothing, but onely according to the will of God?*

A. 1. We must desire and pray for that, 2. And onely for that which we know Gods word doth warrant us, 1 *John* 5. 14.

Q. *What is meet to be understood in prayer?*

A. 1. Our words. 2. Matter. And 3. Meaning in prayer, are meet to be understood.

Q. *With what feeling should we pray?*

A. 1. In prayer we should feel sin as a bur-

a burthen, *Jer.* 31. 18. *Isaiah* 63. 17. and be pinched with our want of Grace, *Psalm* 51. 10, 11, 12. *James* 1. 5.

Q. *Whence ariseth this sense and feeling?*

A. It ariseth from, 1. A consideration of Gods judgements due to sin, *Ezra* 9. 6, 7. 2. And of the necessity of saving Grace, *Luke* 17. 5. 2 *Cor.* 12. 9.

Q. *What fervency is required?*

* *A.* As the things we beg are more or less excellent, and of fit use for us, so we must be more or less eager to obtain them, *Psalm* 51. 1, 2, 3, 9. and 80. 1, 2, 3, 4.

Q. *Whence ariseth this fervency?*

A. It ariseth from a consideration of the 1. Necessity. 2. And excellency of what we desire, *Psalm* 79. 8, 9. and 86. 1. and 102. 13, 14. 3. As also from a burning zeal of Gods glory. 4. And hearty love of our brethren, *Isa.* 62. 1. *Psalm* 122. 6, 7, 8.

Q. *What is opposite hereunto?*

A. Opposite hereunto is hypocrisie and vain babling, *Mat.* 6. 5, 6, 7.

Q. *Why must we pray with reverence?*

‖ *A.* Considering Gods excellent Majesty, we may not rashly conceive or utter any thing before him, but with reverence, *Genesis* 18. 27, 30. 32.

Q. *What is this reverence?*

A. It is an unfained abasement of the minde.

Q. *Whence proceedeth it?*

A. It proceeds from 1. A consideration of Gods divine Majesty. 2. And our own indignity, *Luke* 15. 21. *Gen.* 32. 10. *Ezra.*9.6. *Heb.*12.28.

Q. *Why must we pray with hope to speed?*

† *A.* Having 1. A promise from God that he will grant our requests, *Psal.*34.19. *Isaiah* 30.19. and 58.9. we must believe his word, for he is true and faithful, *Heb.* 11. 11. 2 *Tim.* 2.23. (2) If hope to speed accompany not our prayers, they are vain, *James* 1. 6.

Q. *Is not this hope many times weak?*

A. This hope is weak, feeble, and many times seem to be overwhelmed in the godly, *Psalm* 13.1,2. and 31. 22. and 77. 7,8.9.

Q. *What*

Q. *What is meant by love?*

A. By love is meant, 1. That we must forgive our enemies. 2. And carry an hearty affection to the children of God, *Eph.* 4. 32. *Col.* 3. 12, 13.

Q. *What is thanksgiving?*

A. It is || a prayer wherein we render thanks to God for his general goodness, and also particular favours, 1 Sam. 2. 1. Psal. 136. 1. and 103. 1, 2, 3, 4, 5.

Expos. || Q. *What motives be there to this duty?*

A. Motives to this duty there be many. (1) It as an excellent, *Psalm* 92. 1. (2) An ancient, *Job* 38. 7. (3) A spiritual duty, *Heb.* 13. 15. *Col.* 3. 16. 1 *Pet.* 2. 5. (4) It is to be continued in heaven when other duties cease, *Rev.* 19. 3, 4, 5. (5) It is acceptable to God, 1 *Thess.* 5. 18. *Psalm* 147. 1. (6) It is comely for the Saints, *Psalm* 33. 1. and 147. 1. (7) It is practiced by the Angels, *Luke* 2. 13. (8) It sets on work all the graces of God in us, *Psal.* 103. 1, 2, 3. (9) It is the end of Gods benefits, *Psal.* 13. 6. & 118. 29. (10) Of our life. (11) And of all our services, *Isaiah* 8. 19. (12) And it is the ready

way to obtain what we stand in need of, *Psal.* 50. 23.

Q. *What be the means of true thankfulness?*

A. The means of true thankfulness, are (1) A due consideration of our own vileness. (2) And a serious meditation and remembrance of Gods benefits, 2 *Sam.* 7. 18. 1 *Chron.* 16. 16, 17. *Psalm* 103. 1, 2, 3, *&c.* 1 *Sam.* 25. 32. *Gen.* 24. 27. *Luke* 7. 15. *Rom.* 7. 25. (3) A perswasion that God hath in love bestowed them upon us, *Psal.* 116. 12, 14.

Q. *What things are required in thanksgiving?*

A. 1. Love t to God, and u 2. Joy in his mercy. 3. A x desire to draw others to obey and glorifie God. 4. And an y endeavor to proceed in godliness our selves, t Psal. 18. 1, 2. u Psalm 126. 1, 2. and 104. 34. x Psalm 34. 11. and 66. 16. y Deut. 6. 10, 11. 1. 2. 1. 3. 1 Sam. 12. 14.

Q. *What rule of direction is there, according to which we ought to frame our prayer?*

A. The general Direction is the word of God, the more especial

is

is the Lords Prayer.

Expos. *Q. May not the Lords prayer be used as a prayer?*

A. The Lords prayer is so a direction, that it may be lawfully, and laudably, used as a prayer, *Mat.*6.9, *&c. Luke* 11. 2, *&c. Num.* 6. 23, 24. *Psal.* 22. 1. and 92. 1.

Q. Why is it called the Lords prayer?

A. It is called the Lords prayer, because the Lord Jesus taught it to his Disciples *Luke* 11. 12.

Q. How many things are to be considered in the Lords prayer?

A. Three, the Preface, the Prayer it self, and the Conclusion.

Q. Which is the Preface?

A. Our Father which art in heaven.

Q. What learn you out of this Preface?

A. That God is our a || Father by grace b and adoption, through Jesus Christ, c glorious in Majesty, and d infinite in power, that both e can and f hath promised to help us, a Isa.63.16. b *Rom.*8. 15,16. Gal. 4.4,5. c Psalm 47.2. d Psalm 115. 3. e Eph. 3. 20. f Psalm 50. 15.

Expos.

Expos. || Q. *Who are allowed to call God Father?*

A. There is no Christian so poor, weak or unworthy in his own eyes, but he is alowed to call God Father, *Jer.* 3. 19.

Q. *What are you to consider in the Lords Prayer it self?*

A. Six Petitions, and a Thanksgiving.

Q. *Which is the first Petition?*

A. Hallowed † be thy * Name.

Expos. † Q. *What doth the Word Hallow signifie sometimes?*

A. To hallow, is sometimes of unholy or prophane to make holy, 1 *Cor.* 6. 10, 11.

Q. *But what doth it comprehend in this Petition?*

A. (1) To set apart to an holy use, *Exod.* 20. 8.

(2) To acknowledge, confess and profess holily the Name of God, *Mat.* 11. 19. *Lev.* 10. 3. 1 *Pet.* 3. 15.

Q. *What is meant by the name of God?*

* *A.* By Name, is meant (1) God himself, *Psalm* 2. 7. and 115. 1. (2) His titles, *Exod.* 3. 14, 15. *Psalm* 83. 18. (3) His

(3) His properties, *Exod.* 34. 5, 6, 7. (4) His ordinances, *Pſalm* 138. 2. and 1 *Tim.* 6. 1. (5) His works, *Pſalm* 19. 1. (6) His judgements, *Pſal.* 9.16. *Iſa.* 30. 27. (7) His mercies, *Iſa.* 48. 9, 10, 11. *Ezek.* 28.26. (8) Or any thing whereby he makes himſelf known, *Exod.* 20. 7.

Q. *What deſire you of God in this Petition?*

A. That Gods infinite excellency may be magnified g by us on earth || in heart, † in word and in * deed, g Pſalm 40.16. and 115.1.

Expoſ. || Q. *How is the name of God magnified in heart?*

A. 1. By an inward and faithful acknowledgement. 2. With confidence. 3. Fear. 4. Love. 5. Hope. 6. Humility. 7. Patience. 8. Joy. 9. And deſire of his preſence in Heaven, *Iſa.* 8.13. 1 *Pet.* 3. 15. *Romans* 4. 20. *Phil.* 1. 20, 21, 22, 23.

Q. *How in word?*

A. By ſpeaking good of Gods name to others, *Pſalm* 34.3. *Deut.* 32.3. *Pſal.* 105. 1, 3. and 145. 21.

Q. *How in deed?*

* *A.* 1. By walking in holineſs and righte-

righteousnes before God, *Mat.* 5. 16. *John* 15. 8. 1 *Pet.* 2. 32. (2) Patiently submitting our selves unto his will, *Joshua* 7. 19. (3) Constantly and undantedly professing his truth, *Psal.* 119. 46. *John* 21. 19. (4) And reforming our lives, if we have gone astray, *Jer.* 13. 16. *Mal.* 2. 2.

Q. *Which is the second Petition?*

A. Thy || Kingdom † come.

Expos. || Q. *Why must we pray that Christs Kingdom may come?*

A. Because Satan hath his Kingdom on earth, 2 *Corin.* 4. 4. *Luke* 11. 18.

Q. *Who be the bond-slaves of Satan?*

A. All men by nature are his bond-slaves, *Eph.* 2. 2. 2 *Tim.* 2. 26.

Q. *By what laws is Satans Kingdom governed?*

A. (1) By ignorance. (2) Error. (3) Impiety. (4) And disobedience, *Eph.* 4. 18.

Q. *What is the Kingdom of Christ?*

A. Christ hath his Kingdom, *Col.* 1. 13. to wit, his Church, which is the company of mankinde, 1 *Pet.* 2. 9. *Eph.* 5. 23. in heaven and earth, *Eph.* 3. 15. *Coloss.* 1. 20. called from the world,

world, *Romans* 8. 30. unto ſalvation through him, *Acts* 4. 12.

Q. *What be the degrees of this Kingdom?*

A. 1. Militant. 2. Triumphant.

Q. *What be the prerogatives of the Church militant?*

A. In this world it is, 1. Redeemed. 2. Called. 3. Sanctified, 1 *Cor.* 1. 30.

Q. *What is the prerogative of the Church triumphant?*

A. The Church triumphant (which is after this life) is glorified, *Matth.* 25. 34. 2 *Theſſ.* 1. 10.

Q. *What doth the Word Kingdom ſignifie in Scripture ſometimes?*

A. The government which Chriſt exerciſeth over all men, and all other creatures, *Eph.* 1. 21, 22. *Heb.* 1. 6, 7.

Q. *What doth it more ſpecially ſignifie in this Petition?*

A. The ſpecial government which he exerciſeth over his Church, *Eph.* 5. 23. in this life, and the life to come.

Q. *What do you deſire of God in this Petition?*

A. That * Chriſt would h convert ſuch as be under the power of Satan, i rule in the hearts of his chooſen

sen by his Spirit here, and k perfect their salvation in heaven hereafter, h Canticles 8. 8. Acts 7. 60. i Ephes. 3. 16, 17. k Phil. 1. 8, 9, 10, 11, 12.

Expos. * Q. *What desire you of God particularly, in respect of them that be under the power of Satan?*

A. Particularly we desire, That 1. God would send forth his word, *Mat.* 9, 38. (2) Give it free passage, *Eph.* 6. 19. *Rom.* 15. 30, 31, 32. (3) Powerfully accompany it by his Spirit, *Deut.* 33. 8, 10. 2 *Cor.* 10. 4, 5. (4) Bring his chosen from the power of Satan to God, *Acts* 26. 18.

Q. *What in respect of them that be converted?*

A. 1. That God would uphold such as be converted, *Psalm* 51. 12. *John* 17. 15. (2) Strengthen the weak, *Cant.* 1. 4. *Luke* 22. 31, 32. 2 *Cor.* 12. 8, 9. (3) Comfort the afflicted, *Psalm* 51. 12. *Cant.* 1. 1. (4) Recal the wandring, *Psalm* 119. 27. *Luke* 19. 10. (5) And make all grow in grace and knowledge, 2 *Pet.* 3. 18. *Luke* 17. 5.

Q. *What desire you in respect of the means whereby the faithful are built forward in grace?* *A.* 1.

A. (1) That the same word may be continued, *Gal.* 2. 5. (2) The Sacraments: The discipline purely administred, 1 *Cor.* 11. 23, 24, *&c.* 1 *Cor.* 5. 3, 4, 5. *Heb.* 3. 2, 3, 4, 5, 6. *Heb.* 8. 5. (4) That good Ministers, and (5) Magistrates may be 1. Preserved, *Deut.* 33. 11. 2 *Thess.* 3. 1, 2. *Psal.* 20. 1. 2. Prospered, *Psalm* 122. 6, 7, 8. 1 *Tim.* 2. 2. And 3. Increased, *Luke* 10. 2. *Isa.* 49. 23. (6) That Catechizing may be more used, 1 *Corinth.* 3. 2. (7) And that Schools for piety may be erected and maintained, 2 *Kings* 6. 1, 2, *&c.* *Isa.* 62. 7.

Q. What desire you in respect of the perfect salvation of the elect?

A. That Christ would come to judgement, *Rev.* 22. 20.

Q. Which is the third petition?

A. Thy || will be * done in earth as it is in || Heaven.

Expos. || Q. *Why must we pray that Gods will may be done?*

A. Because man by nature doth the will of the flesh, and of Satan, *Eph.* 2. 3. *John* 8. 44.

Q. Whose will ought he do?

A. He ought to desire and do, not his

his own will, *Rom.* 8. 6. *Mat.* 26. 39. but the will of God, *Isa.* 26. 8. *Psal.* 119. 5, 106.

† Q. *What is the will of God?*

A. The word of God revealed in the old and new Testament, is the will of God.

* Q. *What is it to do the will of God?*

A. To do Gods will, is to obey it, *Exod.* 24. 7.

|| Q. *Who obey the will of God in heaven?*

A. In heaven the Saints departed, and the Angels obey the Lord, *Heb.* 12. 23. *Psalm* 103. 20.

Q. *Who ought to obey the will of God on earth?*

A. On earth all men living are to be obedient, *Exod.* 24. 3. 1 *Sam.* 15. 22.

Q. *What desire you of God in this Petition?*

A. That l whatsoever God willeth in his word, might be obeyed m 1. Chearfully. n 2. Speedily. o 3. Faithfully. And 4. Constantly by men on earth, as p Angels † do in heaven, l Exod. 19. 8. Romans

12.

12.2. m Psalm 27.8. and 4. 8. n Psalm 119.32,60. o Rev.2.10. p Isa. 6.2.

Expos. † Q. *What do you particularly desire of God in this Petition?*

A. We particularly crave of God, 1. The knowledge of his will, *Psalm* 119.18,33,34. *Col.* 1.9,10. 2. The suppression of our own vile wills, *Rom.* 7.24. 3. Faith in Gods promises, *Romans* 1. 9, 12. 4. Constancy and chearfulness in our sufferings, *Col.* 1. 9,11.

Q. *What inward disposition to obedience do you desire?*

A. 1. An inward desire. 2. Care. 3. Delight, *Psalm* 119. 36,143,145. 4. Endeavor. 5. And ability to walk in holiness, *Psalm* 119. 112,167,168. *Phil.* 4. 13.

Q. *Are we able in this life perfectly to obey the Lord as the angels do?*

A. In this life perfectly we cannot do the will of God, 2 *Samuel* 12. 9. and 13. 39. and 24. 10. 2 *Chron.* 35. 22. *Luke* 1. 6, 20. as the Angels do: But we must 1. Desire. 2. Strive after. 3. And hope for perfection, *Luke* 13. 24. *Phil.* 1.6.

Q. *How then do we obey as the angels do?*

A. When we obey with sincerity, *Gen.* 5. 24. and 17. 1. *Mich.* 6. 8. as the Angels do, though not in the same degree, 1 *Cor.* 1. 13, 9, 10.

Q. *Which is the fourth Petition?*

A. || Give us this † day * our || daily † bread.

Expos. || Q. *Who must pray, Give us?*

A. All both poor and rich must pray, Give us.

Q. Why so?

A. 1. Because we have nothing but by Gods free gift, 1 *Cor.* 4. 7. *James* 1. 17. (2) We have title to nothing, but in Christ Jesus, *Heb.* 1. 2. with *Rom.* 8. 32. (3) We can keep nothing but by the Lords license, *Job* 1. 12. (4) Neither can any thing prosper with us, but by his blessing, *Deuteronomy* 8. 16. *Prov.* 10. 22. *Psalm* 127. 112. *Hag.* 1. 6. *Isa.* 3.

† Q. *Seeing we pray but for a day, may we not provide for the time to come?*

A. We may provide for the time to come. 1. In a lawful maner. 2. And when God gives opportunity, *Eph.* 4. 28. *Gen.* 41. 34, 35, &c. and 50. 20. 2 *Cor.* 13. 14. *Acts* 11. 28.

Q. What

Q. *What then is required of us in this particular?*

A. We muſt ever wait upon Gods providence, 1 *Pet.* 5. 7. *Pſalm* 55. 22. both 1. When we have the means, *Prov.* 3. 5, 6. 2. And when we want them, *Iſa.* 28. 16.

Q. *What cares for the things of this life is to be abandoned?*

A. We muſt caſt off, 1. Diſtruſt, 2. Exceſſive, 3. Diſtracting, 4. Unprofitable, 5. And needleſs cares, *Mat.* 6. 25. &c. to the end.

* Q. *When is bread ſaid to be ours?*

A. Bread is ſaid to be ours, when it is, 1. Gotten by juſt and lawful means, *Eph.* 4. 28. (2) In a good and honeſt calling, *Gen.* 3. 19. (3) Our perſons being accepted of God in Jeſus Chriſt, 1 *Cor.* 3. 22, 23.

Q. *Why is this bread ours?*

A. Becauſe that which we ſo poſſeſs is given us of God in love and mercy.

Q. *What is meant by daily bread?*

A. By daily bread, is meant bread, 1. For the ſupply of our preſent neceſſity. 2. Or rather that which is fit for us, or agreeable to our preſent condition, *Prov.* 30. 8, 9.

Q. *What doth the word bread signifie sometimes in Scripture?*

A. The bread of life which is Christ, *John* 6. 48.

Q. *What doth it signifie in this Petition?*

A. All outward things, *Prov.*27.27. *Jer.*11.19. *Prov.*39.14. 1. For our necessity. 2. And Christian delight, *Psal.* 104. 15. *John* 12.3.

Q. *What desire you of God in this Petition?*

A. That || God would bestow on us all things necessary for this life as food, maintenance, &c.

Expos. || Q. *What do you pray for under the name of bread?*

A. We pray for 1. Food. 2. Rayment, *Gen.* 28. 20. 3. Sleep, *Psalm* 3. 5. and 4. 8. 4. Fitting delights, *Psalm* 23. 5. *Prov.* 5.18,19. *Gen.*21.8. and 29. 22.

Q. *What dersie you under the name of our bread?*

A. 1. Contentation with our estates *Heb.* 13. 5. 1 *Tim.* 6. 6. though they be mean, *Phil.* 4. 12. 1 *Tim.* 6.8. (2) Resting on Gods providence, *Prov.* 16. 3. (3) Love of justice, *Job* 29.24. (4) Faith-

(4) Faithfulneſs. (5) Painfulneſs in our callings, 2 *Theſſ.* 3. 12. (6) Joy. (7) Thankfulneſs, *Deut.* 28. 47. and 8. 10, 11. (8) Gods bleſſing upon them, *Gen.* 24. 12. *Pſalm* 67. 1, 6, 7. (9) The ſanctification of whatſoever we enjoy, 1 *Tim.* 4. 4. (10) As alſo for peace, *Pſalm* 122. 7, 8.

Q. *What deſire you as means hereof?*

A. 1. Protection by the Magiſtrate, 1 *Tim.* 2. 1, 2. 2. Seaſonable weather, *&c.* 1 *Kings* 8. 35, 36. *Joſh.* 2. 21. *Deut.* 28. 12. 3. Valiant Soldiers, 2 *Sam.* 13. 8, 2, 10, 1. to 39. 4. Learned and good Phyſitians, *Col.* 4. 14.

Q. *What do we pray againſt?*

A. We pray againſt, 1. Covetouſneſs, *Pſal.* 119. 36. 2. Diſtracting cares, *Mat.* 6. 34. 3. Diſtruſt, *Pſalm* 78. 22. 4. Diſcontent with our eſtate, 1 *Tim.* 6. 10. 5. Idleneſs, *Mat.* 20. 3, 6. 6. Oppreſſion. 7. Injuſtice. 8. Careleſneſs. 9. Unjuſt war. 10. And whatſoever doth unlawfully hurt and impeach our outward proſperity.

Q. *Which is the fifth Petition?*

A. And † 2. Forgive us our treſpaſſes as we || forgive them † that treſpaſs againſt us.

Expos. † Q. *What is it to forgive sin?*

A. To forgive sin, is, 1. To cover it. 2. To put it away out of sight. 3. And not to impute it. 4. Or not to call to a reckoning for it, *Psalm* 32. 1, 2.

* Q. *Why are sins called trespasses or debts?*

A. Sins are called trespasses or debts, *Mark* 18. 25. because we are bound to make satisfaction for them, by suffering the just judgement of God *Luke* 11. 4. *Gen.* 2. 17. if the divine justice be not satisfied by another, *Col.* 1. 20.

‖ Q. *Is our forgiving others, a cause why God forgives us?*

A. Our forgiving others, is not a cause why God forgives us, *Matt.* 18. 32,33. *Col.* 3. 13. 1 *John* 4. 10, 11. but a sign whereby we are assured that God hath pardoned us, *Matt.* 6. 14, 15. and 5. 22, 24. *Mat.* 7. 11.

† Q. *Are we ever to forgive the trespass that is done against us?*

A. The wrong that is done unto us (though not always the damage, 2 *Chron.* 19. 6. 1 *Tim.* 5. 8. *Eph.* 29.

Exod.

Exod. 22. 1. 15. *Acts* 16. 37. comp.) we ought to forgive, *Mark* 11. 25.

Q. *Every trespass is a sin, how then can we forgive it?*

A. The sin being the breach of the divine law, God onely can pardon, *Psalm* 51. 1, 4.

Q. What desire you of God in this Petition?

A. That || God in his free a mercy in Jesus Christ, would fully b pardon all our sins, as c we do pardon the wrongs and injuries we receive from others, a Isaiah 43.25. b Psalm 51. 2. c Luke 11. 4.

Expos. || Q. *What do we acknowledge in this Petition?*

A. In this Petition, 1. We acknowledge our selves to be miserable sinners, *Psal.* 40.12. and 25. 11. *Ezra* 9. 6. 2. That we have no power to satisfie for sin, *Psal.* 49.7,8. *Acts* 2. 37,38. *Ezek.* 16.4,5. 3. That God is patient, bearing with us so long, *Lam.*3.22. *Psalms* 145. 8. *Psalm* 86. 5, 15. and 103.8. 4. And merciful, not giving leave onely, *Dan.*9. 18, 19. 2 *Chron.*7.14. but commanding us also to pray for pardon, *Hos.* 14. 1, 2.

Q. *What is the effect of the consideration of Gods mercy in this particular?*

A. Hereby he gives us hope of forgiveness: and hence we are drawn to flee to the throne of grace, *Psalm* 86. 15, 16. *Joel* 2. 12, 13.

Q. *What do We pray for in this Petition?*

A. For the full forgiveness both of guilt and punishment, *Psal.* 51. 1, 2.

Q. *Why must We beg the pardon of sin every day?*

A. 1. Every day we sin, *Eccles.* 7. 21. *Job* 14. 4. and therefore every day we must pray for pardon, *Psalm* 55. 17. and 2. Our faith is weak, *Luke* 24. 21, 22, 33. *Rom.* 14. 1. we must therefore pray daily, that we may have greater assurance of our salvation, *Luke* 17. 5. 2 *Samuel* 12. 13. with *Psalm* 51. 1, 2.

Q. *Which is the sixth Petition?*

A. And † lead us not into temptation, but deliver || us from evil.

Expos. || Q. *Why must We pray, not to be lead into temptation?*

A. Because forgiveness of sins, and grievous temptations are inseparable com-

companions, *Luke* 21. 22, 23, 24, 25. *Acts* 9. 17, 23, 24.

Q. *What is temptation?*

A. Temptation is any tryal, whereby the heart is incited to sin by Satan, the world, or the flesh, 1 *Thess.* 3. 5. *James* 1. 14. *Mat.* 26. 41.

Q. *Who are said to tempt?*

A. 1. God. 2. Satan, the world and the flesh.

Q. *Why doth God tempt his servants?*

A. God is said to tempt his servants, to try and humble them.

Q. *How doth God tempt them?*

A. 1. By offering occasions of sin, 2. Sending afflictions. 3. And deferring to help, *Deut.* 13. 3. and 8. 2. *Gen.* 22. 1. *Psalm* 10. 1.

Q. *Is not God then the author of sin?*

A. No: This in respect of God is ever good, *Mat.* 19. 17. *Hab.* 1. 13. *Jam.* 1. 13.

Q. *How are Satan, the World, and the flesh said to tempt?*

A. Satan, the world, and the flesh are said to tempt, by inciting always unto sin.

Q. *How doth Satan tempt?*

A. Satan doth tempt, 1. By inward suggestions, 1 *Chron.* 21. 1. *John* 13. 2.

2. And

(2) And by outward objects, 2 *Sam.* 11. 2, 3. *Mat.* 4. 3, 4, 8.

Q. *How doth the world tempt?*

A. The world doth tempt, 1. By bad examples, *Jer.* 44. 17. 2. Or by wicked perswasions, alluring or terrifying, *Gen.* 3. 6. and 36. 7. and *Job* 2. 9. 1 *Kings* 13. 8. *Matth.* 16. 22. *Acts* 21. 12.

Q. *How doth the flesh tempt?*

A. The flesh tempteth when we are incited of our own corruption, *Obad.* 3. *James* 1. 14. 1 *Pet.* 2. 11.

Q. *What be the degrees of temptation?*

A. Temptation hath these degrees; 1. Suggestion. 2. Delight. 3. Consent. 4. And practice, *James* 1. 14.

Q. *What is to be lead into temptation?*

A. To be lead into temptation, is to be overcome of temptation; so that Satan doth prevail against us, and get the victory, *Matth.* 26. 41. 1 *Chron.* 21. 1.

Q. *How is God said to lead into temptation?*

A. God is said to lead into temptation, 1. When in any tryal he doth for-

forſake man. 2. Doth with-hold or withdraw from him his grace. 3. Doth ſuffer him to fall, 2 *Chronicles* 32. 31. (4) Doth harden his heart, *Exod.* 7. 3. 5. And doth give him wholly up into Satans power, and the full ſway of his own corrupt heart, *Romans* 1. 24, 26, 28.

Q. What is it to deliver?

A. To deliver, is either 1. To ſupport under. 2. Or elſe to protect and defend from evil, 2 *Cor.* 12. 9.

Q. What is meant by evil?

A. By evil, the power and poyſon of ſin, Satan, and the world is underſtood, *Mat.* 5. 37.

Q. What deſire you of God in this Petition?

A. To be freed from * trials themſelves, ſo far d as it will ſtand with Gods good pleaſure, and always from the evil thereof, e that we faint not under them, or be foiled by them, d Mat. 26. 39. e Rom. 8. 28. 1 Cor. 10. 13.

Expoſ. * Q. *What do We acknowledge in this Petition?*

A. Here we acknowledge, (1) The Lords power over our enemies that tempt

tempt us, *Zach.* 3. 2. *Jude* 9. 2. And our own frailty, *Psalm* 103.14,15.

Q. *What do we bewail?*

A. We bewail our proneneſs to evil and corruption, *Rom.*7.24.18.

Q. *What do we deſire in particular?*

A. We deſire God, (1) To bridle Satan, 2 *Cor.* 12. 7, 8. (2) To kill ſin, *Pſal.* 19. 13. (3) To ſupport us by his grace, *Eph.* 3. 16. 1 *Theſſ.* 3. 13. (4) To ſtir us up to be watchful in prayer. *Eph.* 6. 18. To give us, 1. Hope. 2. Patience. 3. Conſolation, *Col.* 1.11. 2 *Theſſ.* 2. 17. And 4. A good iſſue out of all tryals, *Pſalm* 6. 4. that we neither 1. Preſume. Nor 2. Diſpair, *Prov.* 30.9. And to free us from miſery ſo far as may ſtand with his good pleaſure.

Q. *Which is the thanksgiving in the Lords Prayer?*

A. For thine is the || kingdom, the † power, and the * glory, for ever and ever.

Expoſ. || Q. *How do theſe words,* Thine is the kingdom, *prove that all bleſſings muſt be asked of God?*

A. (1) Becauſe God is the right owner, and ſupreme and abſolute ruler over all things in heaven and earth,

earth, *Gen.* 14. 19. 1 *Chron.* 29. 11. *Pſalm* 24. 1, 3. all bleſſings therefore are to be craved at his hands, *Pſal.* 145. 14, 15, 16. (2) Whither ſhould ſubjects flee, but to their King? *Pſal.* 70. 5. *Pſalm* 2. 9, 10, 11, 12.

Q. *How do theſe words,* Thine is the power, *prove that all bleſſings muſt be craved of him?*

† *A.* (1) Becauſe God can give whatſoever we ſtand in need of, *Mat.* 7. 7. and 8. 2. (2) He can ſtrengthen us againſt any ſin, 2 *Tim.* 4. 18. *Jude* 24. and unto any duty, *Heb.* 13. 21. And (3) we have no ſtrength but from him, 1 *Chronicles* 29. 15, 16. 2 *Corin.* 3. 5. therefore we muſt call upon him alone.

Q. *How do theſe words,* Thine is the glory *confirm it?*

* *A.* 1. Becauſe God ought to be glorified by us in all things, *Col.* 3. 17. 2. He gaineth glory by hearing the prayers of his people, *Pſalm* 79. 11. *Pſalm* 50. 15. and 30. 11, 12. 3. And for his glory he will not deny them any thing that ſhall be good, *Mat.* 7. 11. *Luke* 11. 13.

Q. *Do not theſe words contain a reaſon*

son also, why we beg the former blessings at the hands of God?

A. Yea, for seeing the kingdom, power and glory, are the Lords, we should call upon him in all our necessities.

Q. *Which is the conclusion of the Lords Prayer?*

A. AMEN, which is a witnessing of our faith, and desire of the things prayed for, Jer. 11. 5.

Q. *What doth Amen || signifie?*

A. So it is, or so be it, 1 Kings 1. 36. Jer. 28. 6. and 1. 15.

Expos. || Q. *What doth Amen signifie in Scripture sometimes?*

A. Amen, (1) Is sometimes a title of Christ, *Rev.* 3. 14. because of his faithfulness and truth in performing all promises, 2 *Cor.* 1. 20. (2) In the beginning of sentences, it is an earnest asseveration, *John* 6. 26. *Mat.* 24. 47. *Luke* 12. 44.

Q. What doth it imply when its added in the end of Blessings, Prayers or Imprecations?

A. When its added in the end of Blessings, Prayers or Imprecations, it implyeth, (1) A desire of the thing so

to

to be.(2)And confidence that so it shal be, *Numb.* 5.22. *Deut.* 27. 15. 1 *Cor.* 14. 16.

Q. What learn you hence, that Christ teacheth us to end our Prayers with Amen?

A. Christ teaching us to end our prayers with *Amen*, doth thereby admonish us, 1. To desire grace of God. 2. And to believe.

Q. *What must we believe?*

A. That God presently heareth, and will certainly in due time grant our request, 1 *Cor.* 14. 16.

Q. *What things then are to be striven against in prayer?*

A. 1. Coldness, 2. Doubting, 3. Distrust, are to be striven against, 1 *Tim.* 2. 8. *James* 1. 6.

Q. What must we do after we have prayed?

A. Observe how † we ſ speed, and what answer we receive, ſ Psa. 3. 4. and 85. 8.

Expos. † *Q. What rules are to be observed touching the success of our prayers?*

A. 1. We must know, that God sometimes doth hear and grant our requests,

requests, when yet he doth defer to give us the sense thereof, *Isa.* 64. 24. 2 *Sam.* 12. 13. with *Psal.* 51. 1, 2. *Dan.* 9. 22, 23. and 10. 12, 13. 2. Also he doth not alway give the particular thing we ask, but what he knows best for us, *Rom.* 1. 10. 2 *Cor.* 12. 7, 8, 9. *Heb.* 5. 7. 3. Further we must take heed that we limit not the Lord to our own time, *Isaiah* 28. 16. 4. Nor yet receive Satans answer for the Lords.

Q. *How may Sataus answer be discerned?*

A. Satans answer is either, 1. Contrary to the word of truth, 2. Or if he speak the truth, it is to a wrong end, *viz.* 1. Despair. 2. Or prophaneness.

Q. *When do we speed well in prayer?*

A. We speed well, 1. When God giveth us the same thing that we crave, being good, *Lam.* 3. 57. *Gen.* 30. 19, 22. and 20. 17. *Psalm* 21. 2. 4. *Exod.* 17. 11. *Josh.* 10. 13. 2. Or another as fit, or more fit for us, *Gen.* 17. 18, 19. *Mark* 14. 35. with *Heb.* 5. 7. 3. Or more patience and strength to wait, 2 *Cor.* 12. 7, 8, 9. *Psalm* 40. 1.

Q. *What*

Q. *What benefit shall we gain thereby?*

A. 1. It will stir up the || heart to g thankfulness, 2. Remove h † dulness, 3. And *negligence. 4. Strengthen ||our i faith, 5. And inflame † our hearts with k zeal, joy and love, g Psal. 31. 21, 22. h Psal. 88. 13. and 4. 1, 2. i Psal. 4. 3. and 116. 1. k Psal. 28. 6, 7.

Expos. || Q. *How doth it stir up the heart to thankfulness?*

A, 1. The hearing of our holy prayers is a pledge of Gods love. 2. And a sweet and comfortable testimony of his mercy, *Psalm* 31. 21, 22. provoking the heart chearfully to praise God, *Psal.* 30. 8, 10, 11. 12.

Q. *How doth observation of success in prayer, serve to remove dulness?*

† *A.* When God answereth our prayers, the light of his countenance shineth upon us, and this reviveth the dull spirits, *Psalm* 116. 6, 7, 9. 2 *Sam.* 7. 27.

Q. *How doth it remove negligence?*

* *A.* Experience of good received from God, and begged in prayer, doth quicken us thereunto, *Psalm* 68. 6, 7. and 116. 1, 2.

Q. *How doth it strengthen our faith?*

‖ *A.* God is unchangeable, so that former mercies given do assure us of future blessing, *Psal.* 61. 5, 6.

Q. *How doth it enflame our hearts with zeal, &c.*

† *A.* Though our hearts are cold by nature, yet the sight of Gods love doth move us effectually to love the Lord again, *Psalm* 105. 18, 19, 20, 21.

Q. *What must we do if God answer us not the first or second time?*

A. 1. Examine * how we l pray and m 2. Continue ‖ fervent therein: 3. Waiting n upon the Lord until we speed, l James 4. 3. m Luke 18. 1. n Hab. 2. 3. Psal. 5. 3.

Expos. * Q. *Why must we examine how we pray if we speed not at the first?*

A. Because sometimes we ask and receive not, because we ask amiss.

Q. *How do we ask amiss?*

A. 1. In the maner when we pray: 1. Ignorantly, 2. Rashly, 3. Coldly, 4. With weariness, 5. Distrustfully, 6. And without love, *Job* 27. 9. *Prov.* 21. 13.

2. In

2. In the matter, asking 1. Things not good, *Mat.* 20. 21, 22. *Luke* 9. 54, 55. or 2. Not fit for them for whom we pray; 3. Or to a wrong end.

Q. *What rules are to be observed herein?*

A. Here observe, That 1. They pray well that take notice of their wants in prayers, *Psalm* 31. 22. 2. And sometimes the childe of God prayeth best when he knoweth not that he prayeth at all, *Rom.* 8. 26. 3. Also God sometimes giveth us what we pray for, when we pray but coldly, *Mark* 9. 22, 24, 25. that he might encourage us to pray; and denies us sometimes when we pray fervently, that we might not trust to our prayers, *Psal.* 22. 2.

Q. *Why must we continue fervent in prayer if God deny us at the first?*

A. Because God for a time may deny what we ask, *Psalm* 6. 3. and 13. 1.

Q. *Why doth God for a time deny us what we ask?*

A. (1.) That he may exercise our humility in regard of our wants, *Lam.* 2. 44. *Judges* 10. 13, 14. (2) Our faith,

(3) And our patience in waiting, *Mat.* 15. 22, 23, 24, 26, 27, 28. (4) And try our obedience, whether we will in conscience obey, though we want the comfort promised, *Psalm* 44. 17, 18, 19, 20. Moreover he deferreth to help for a season, to quicken us to prayer. (6) To make us know our selves. (7) That we may carefully preserve his graces, when once we have them. (9) And that he may do us good in the latter end, *Judg.* 20. 26. Therefore we should not be faint-hearted, but hold out unto the end.

Q. *How is a man supported to persevere in prayer?*

A. 1. By faith, 2. Hope, 3. And love, *Psal.* 40. 1. and 37. 7.

Q. *Who ought to pray?*

A. Though God require it o of all men upon earth, yet it more specially belongeth to the members of p the Church militant, o Matth. 7. 7, 8. Psalm 14. 2. p John 16. 23, 26.

Q. *Who can or may pray with hope to speed?*

A. Onely they q that || depart from iniquity, q Psal. 66. 18.

Expos.

Expoſ. || Q. *Why muſt he that prayeth depart from iniquity?*

A. 1. Becauſe ſuch onely as feel the burthen of ſin, and have a deſire to be eaſed, are called to come unto Chriſt.

2. And they onely have a promiſe to finde good ſucceſs, *Iſa.* 55. 1. *Mat.* 11. 28.

3. Others do but mock God, *Pſal.* 78. 34, 35, 36.

4. Neither can they pray with the graces required; as faith, reverence, fervency, love, *&c.* ſo long as they love wickedneſs, *Zach.* 12. 10. 2 *Tim.* 2. 19.

5. Prayer is not a work of nature, but of the ſpirit of ſanctification, *Rom.* 8. 15, 26. *Gal.* 4. 4, 5. and he cannot fulfil the luſts of the fleſh, that hath the ſpirit of grace dwelling in him, *Gal.* 5. 16.

6. The Prayers of the wicked are an abomination unto the Lord, *Prov.* 15. 8. *John* 9. 31. *Iſaiah* 58. 7, 8, 9. *Ezek.* 17. 18.

Q. *Is our departing from ſin perfect in this life?*

A. Our departing from ſin is at the firſt very rude and imperfect, *John* 21.

15. 1 *Pet.* 2. 1. but we must pray daily to be renewed, *Col.* 1. 9. *Phil.* 1. 9, 10, 11. 1 *Thess.* 3. 13.

Q. *For whom must we pray?*

A. For † all sorts of men now living, or that shall hereafter, but * not for the ‡ dead, 1 Timothy 2. 1. § John 17. 20. ‖ Luke 16. 24, 25.

Expos. † Q. *Why must we pray for all sorts of men?*

A. (1) The Commandment of God, *James* 5. 16. *Eph.* 6. 18. *Col.* 4. 3. *Rom.* 15. 30. (2) Our love to our brother. 1. Who is of our flesh. 2. And may appertain to the Kingdom of grace: *Rom.* 10. 1, 2. *John* 5. 16. do require that we pray for all sorts of men living.

Q. *What sorts of men must we pray for?*

A. (1) Both private, *James* 5. 14. 1 *Sam.* 12. 25. (2) And publique persons, 1 *Kings* 1. 36, 37. *Isaiah* 6. 10. (3) Friends, *Job* 42. 8. 10. (4) And foes, *Psalm* 35. 13. (5) Near in blood, *Num.* 12. 13. *Gen.* 25. 21. and 17. 18. and 27. 28. & 28. 3. 1 *Chro.* 29. 19. (6) And strangers, *Col.* 1. 9. (7) Weak. Or (8) strong Christians, 1 *Thess.* 5. 14.

Col.

Col. 4. 12. 2 *Cor.* 1. 11. *Heb.* 13. 18, 19. (9) Such as stand. 2 *Thess.* 3. 5. (10) Or be gone astray, *Cant.* 8. 8. *Exod.* 32. 31, 32. *Rom.* 10. 1.

Q. *Why is it our duty thus to pray for all sorts?*

A. (1) All need the prayers one of another, *James* 5. 16. (2) Satan seeks to molest and trouble all men, *Luke* 22. 31. *Job* 1. 9, 10. *Eph.* 6. 12. 1 *Pet.* 5. 8. (3) The fall of any man is a dishonor to God, *Rom.* 2. 23, 24. (4) A sinners conversion brings glory to his Name, *Apoc.* 16. 9. *Mal.* 2. 1, 2. (5) The prayer of the weakest Christian is available with God, *Psalm* 65. 2. and 145. 18. *Psalm* 102. 17. (6) At least, it shall return into his own bosome, *Psal.* 35. 13. *Ezek.* 14. 14. (7) It is a special act of love, *Matt.* 5. 44. (8) A means to reconcile our enemies unto us, *Rom.* 12. 20. (9) Or to prevent danger or hurt, that otherwise we might receive from him, *Psalm* 109. 4.

Q. *Why must We not pray for the dead?*

* *A.* (1) Because prayers cannot avail the dead, *Rev.* 14 13. 1 *Pet.* 3. 19.

Heb. 9. 27. (2) Neither can a prayer for them be a work of faith.

Q. *Why cannot prayer for the dead be a work of faith?*

A. 1. Because there is not any commandment to do it. 2. Or promise of good to come by it. 3. Or approved example to warrant it in Scripture.

Q. *What is the foundation of these prayers?*

A. Superstition did first hatch these prayers, and superstition now is the foundation of them.

Q. *What pretence do the ignorant make to defend them?*

A. Love is the pretence which the ignorant sort make to defend them.

Q. *What are we to think of them indeed?*

A. Indeed they are, 1. Vain, 2. Ignorant, 3. Rash, 4. And uncharitable.

Q. *May men content themselves to pray in private onely, or onely in publique?*

A. No, but || they must use both publique and private † prayer, || Acts 2. † Luke 11. 1.

Expos. Q. *What is publike prayer?*

A. Pub-

A. Publique prayer is that which is uſed in the publique meetings and aſſemblies of Gods ſervants.

Q. *What reaſons may ſhew the neceſſity and uſe of publike prayer?*

A. This is (1) A principal part of Gods worſhip, *Acts* 3. 1. (2) It is acceptable unto his Majeſty.

Q. *Why is it acceptable to God?*

A. Becauſe (1) We acknowledge him openly to be the giver of every good gift. (2) And ſpeak of his free favor, to the praiſe of his grace, *Pſal.* 22. 25. and 40. 10. (3) It was ever uſed in the houſe of God, *Matth.* 21. 12. (4) It ſanctifieth every other duty, 1 *Tim.* 4. 5. (5) It is commanded by Chriſt. (6) Chriſt hath promiſed his preſence in a ſpecial maner in the congregation, *Pſalm* 27. 4. *Matt.* 18. 20. (7) Alſo hereby we are quickned to pray more fervently, *Zach.* 8. 20, 21, 22. (8) We do teſtifie our faith, hope, thankfulneſs. (9) We profeſs our ſelves to be the ſervants of Chriſt, (10) We ſtir up others by our example, *Pſal.* 95. 6. and 96. 1, 2, 7, 8. (11) And it is much to our comfort, that what we ask, is approved and ſought with

common

common consent; publique service being of more worth then private, as a society exceedeth the worthiness of one man, *Psal.* 29.9. and 87. 2. and 35. 18. and 111. 1.

Q. What is private prayer?

† *A.* Private prayer is that which is performed, 1. In a family; 2. Or by one alone, *Zach.* 12.12,13,14.

Q. Why is prayer in the family necessary?

A. In the family prayer is necessary, 1. God by his commandment binding Parents and Masters to see it performed, *Joshua* 24.15. *Genesis* 18.18. 2. The faithful have followed the Lords direction herein, *Job* 1. 5. 3. Hereby the affairs of the whole family are sanctified, 1 *Chron.* 16. 43. *Psalm* 127. 1. 1 *Tim.* 4. 5. And 4. God will pour down a blessing upon that family, that joyntly seeketh his favor by hearty supplication, *Acts* 1. 14, 15. and 12. 5, 6.

Q. Why must we pray alone?

A. We must pray alone, *Gen.* 24.63. and 32. 9, 10. *Luke* 11. 1. *Mat.* 6. 6. 1. That we may be more fit to joyn with others to our edification. 2. And

have

have comfort when we are alone, *Pſal.* 30. 10, 11, 12. 3. Alſo we have private 1. Sins to confeſs: 2. Wants to bewail. 3. Croſſes under which we ſhould be humbled, *Pſalm* 6. 2, 3, 6, 7. *Matt.* 14.31. 4. And favors for which we ſhould be thankful, *Lam.* 3. 23. *Pſal.* 71.23, 24. and 66. 19, 20.

Q. What other means hath the Lord appointed to increaſe faith?

A. The due x adminiſtration, and receiving of the † Sacraments, x Gen. 17. 9, 10, 11. Rom. 4. 11.

Expoſ. † *Q. What did the word Sacrament ſignifie in ancient times?*

A. The word Sacrament did in ancient times ſignifie an oath, whereby Soldiers bound themſelves to be true to their Captain, and the General in like maner did binde himſelf to the Soldiers.

Q. What is it now uſed to ſignifie?

A. Now it is uſed to ſignifie the Seals of the Covenant, whereby the Lord doth binde himſelf in Chriſt Jeſus to be merciful to us, and we binde our ſelves to be true unto Chriſt.

Q. *How*

Q. *How are the Sacraments special means to confirm faith?*

A. The Sacraments are special means to confirm faith, because 1. Christ is after a special maner represented, 2. And offered unto all. 3. And effectually bestowed upon every worthy communicant.

Q. *Who ought to administer the Sacraments?*

A. Onely they that y are || lawfully called thereunto by the Church, y *Heb.* 5. 4.

Expos. || Q. *Who are lawfully called to administer the Sacraments?*

A. Such are lawfully called to administer the Sacraments, who 1. Being furnished with gifts of knowledge and holiness. 2. Are set apart for that office by the Church, *Deut.* 33. 10. *Mal.* 2. 7. *Matth.* 5. 14, 15, 16. 1 *Tim.* 3. 2, 4, 5, 6, 7. *Tit.* 1. 7, 8, 9. *Matth.* 24. 45. *Rom.* 1. 1. *Tit.* 1. 5.

Q. *What is a Sacrament?*

A. A † seal of y the covenant * of grace, y Rom. 4. 11.

Expos. † Q. *Why are the Sacraments called Seals?*

A. Sacraments are appointed, not onely

onely, 1. To help the underſtanding: and 2. The memory, 3. But alſo to perſwade, and aſſure the heart that Chriſt is ours.

Q. *Why call you the Sacrament a ſeal of the Covenant of Grace?*

A. Becauſe that Covenant is ſealed in the Sacrament.

Q. *What is the cauſe of that Covenant?*

A. God of his meer grace and favor made it with us.

Q. *In Whom is it made?*

A. In Jeſus Chriſt.

Q. *With Whom?*

A. With us being miſerable ſinners, *Gen.* 17. 7, 9, 10, 11, *&c.*

Q. *In What Words is this Covenant expreſſed in Scripture?*

A. I will be || thy z God, and thou ſhalt be my people, z Jer. 31. 33.

Expoſ. || Q. *What doth God promiſe in this Covenant?*

A. In this Covenant God doth promiſe, 1. To be our Savior, King and Father. 2. To pardon our ſin. 3. To ſanctifie our nature. 4. To beſtow all good things upon us. 5. And protect us from all evil, *Geneſis* 17. 1, 2.

Lev.

Lev. 26.11,12. 2 *Cor.*6.16,17,18.*Heb.* 8. 10, 11, 12.

Q. *What do we promise to God?*

A. We promise, 1, To choose God to be our God. 2. To trust in him. 3. To love. 4. To fear him. 5. And to walk in obedience before him, *Exod.* 15. 2. and 20. 19. and 24. 3, 7.

Q. *What are the parts of a Sacrament?*

A. Two: an † outward visible sign, sanctified to * represent and seal another thing to the minde and heart; and an inward || grace, which is the thing signified.

Expos. † Q. *How is it proved that there be two parts of a Sacrament?*

A. Of a sign there must needs be two parts, the understanding thereby conceiving one thing, and the sense another, *Genesis* 9. 11, 12, 13, 14, 15, 16, 17. *Isaiah* 38. 7, 8. therefore of a Sacrament there must needs be two parts, one inward, another outward.

Q. *What is a sign sanctified?*

* *A.* A sign sanctified, is that which is appointed by the Lord himself to signifie, *Exodus* 49. 11, 13. and not by man upon any conceited ana-

logy

logy or proportion.

Q. *What is the inward grace?*

‖ *A.* The inward grace is the free and spiritual gift which God bestoweth upon the soul, *Gen.* 17. 7. *Matt.* 26. 28.

Q. *Who is the Author of the Sacraments?*

A. The Lord a onely † who made the Covenant, a Isaiah 7. 14. and 38. 7.

Expos. † Q. *How is it proved that God onely is the Author of the Sacraments?*

A. Because 1. God is the onely Lawgiver of his Church, *James* 4. 12. *Mat.* 23. 8, 10. *Acts* 3. 22. to teach it by word and sign.

2. And as to forgive sins, and receive unto grace, is proper to the Lord alone, *Mich.* 7. 18. *Hos.* 14. 1, 2. so it is his peculiar to institute a sign and seal for the confirmation thereof.

Q. *How many Sacraments be there?*

A. In the * New Testament onely two: b Baptism and the Lords c Supper, b John 1. 26. c Luke 22. 19, 20.

Expos.

Expos. * Q. *Why say you there be onely two Sacraments in the New Testament?*

A. In the Old Testament the Jews had many Sacraments, some ordinary, *Gen.* 17. 9, 11, 12, *&c. Exod.* 12. 1, 2, 3, *&c.* some extraordinary, 1 *Cor.* 10. 1, 2, 3, 5. but the New Testament hath onely two.

Q. *How may that be proved?*

A. Because there be no more Sacraments of the New Testament, then Christ did institute and receive before his death.

Q. *Why was it necessary that Christ should receive the Sacraments of the New Testament?*

A. It was necessary that he should receive both, 1. To sanctifie them in his own person, 2. And to seal that Communion which is between him and us.

Q. *What say you of the five other Sacraments which the Papists adde to these two?*

A. The nature of a Sacrament agreeth not to the five forged Sacraments of the Papists. 1. Because they are not proper to the Church. 2. Or

are

are not instituted of God. 3. Or consist not of an outward visible sign, and inward grace: 4. The Covenant of grace is not sealed in any of them.

Q. *What is the properties of the Sacraments in the New Testament?*

A. These Sacraments of the New Testament are perpetual, and never to be abrogated, *Heb.* 8. 13.

Q. *What is Baptism?*

A. A || Sacrament e of our ingrafting into Christ, communion with him, and entrance into the Church, e Mat. 28. 19. Acts 8. 31.

Expos. || Q. *Doth not Baptism make men Christian souls?*

A. The seed of *Abraham*, *Gal.* 3. 7. or children of Christian parents are, 1. Within the Covenant. 2. Are Christians and Members of the Church, 1 *Cor.* 7. 14. *Rom.* 11. 16. Baptism therefore doth not make them Christian souls.

Q. *What then is the use of Baptism?*

A. It doth solemnly signifie and seal, 1. Their ingrafting into Christ, 2. And that communion with the members of Christ, have with him their

Head. 3. It doth confirm, that they are acknowledged Members of the Church, and entred into it, 1 *Peter* 3. 21.

Q. What is the outward sign?

A. Water, f wherewith the party baptized is g washed by dipping or sprinkling, h into the † Name of the Father, Son, and holy Ghost, f Acts 10. 47. g Matth. 3. 6, 11, 13, 16. Acts 16. 15. h Matthew 28. 19.

Expos. † Q. *What is it to be baptized into the name of the Father, Son and holy Ghost?*

A. To be baptized into the name of the Father, Son, and holy Ghost, is to be consecrated unto the worship and service of the Father, Son, and holy Ghost.

Q. *What is the inward grace or thing signified?*

A. Forgiveness i of * sins, and k sanctification, i Mark 1. 4. Acts 2. 38. k Tit. 3. 5.

Expos. * Q. *How may it appear that the inward grace in Baptism is the forgiveness of sins and Sanctification?*

A. Water

A. Water in Baptism doth signifie 1. Christs blood, by which all our sins are washed away. 2. And Christs Spirit, by which we are regenerated, *Rom.* 6. 3. *Matth.* 3. 11. *John* 1. 26. *Col.* 2. 12. Wherefore the inward grace in Baptism, is the pardon of our sins, and renewing of our nature, *Tit.* 3. 5.

Q. To what condition doth the party Baptized binde himself?

A. To believe d in || Christ, and e to forsake his sins, d Acts 8. 37. e Matth. 3. 12.

Expos. || Q. *How is it proved that the party Baptized doth binde himself to repent and believe?*

A. Gods promise to us, and our promise to God, implyed in the Covenant, is sealed in Baptism, *Acts* 16. 14, 15, 31, 32, 33. so that we binde our selves thereby to the performance of our duty.

Q. *Infants baptized have not the use of reason, how then can they binde themselves to believe?*

A. Infants Baptized have not the use of reason, much less faith to believe; but yet as they be in the Cove-

nant, so they oblige themselves to believe in Christ, and depart from iniquity; which they are bound to perform, when they are come to years of discretion, *Acts* 2.39. with 2 *Cor.* 6. 17, 18.

Q. *How oft ought a man to be Baptized?*

A. It is enough || once to be f baptized: for Baptism is a pledge of our g new birth, f Act. 7.8. g Tit. 3.5.

Expos. || Q. *Why is Baptism to be administred but once to one man?*

A. We never read that Christ or his Apostles did administer Baptism more then once to one man.

2. And Circumcision, the Seal of entrance into the Church of the Jews (in the place whereof Baptism is come) was onely once applyed by Gods appointment, *Gen.* 17. 23, 24, *&c.*

Q. *Who ought to be Baptized?*

A. Infidels h converted to † the faith, and * infants i of one, or both Christian || parents h Acts 8. 12. i Acts 2. 39. 1 Cor. 7. 14.

Expos. † Q. *Why are not Infidels to be baptized before they be converted to the faith?*

A. Be-

A. Becauſe all they who be within the Covenant, and ſuch onely are to be received into Baptiſm.

Q. *How is it proved that Infants of Chriſtian Parents ought to be baptized?*

* *A.* (1) Becauſe Infants of Chriſtian Parents are within the Covenant. (2) To them appertaineth the promiſe of forgiveneſs of ſins, and the Kingdom of God. (3) Circumciſion among the *Jews* (which anſwereth to our baptiſm) was adminiſtred to infants. *Gen.* 17. 12. and 21. 1, 4. *Luke* 1. 59. and 2. 21. (4) And when the faithful, which the Scripture ſaith, *were converted with their whole houſhold, and Baptized,* it may probably be thought, there were ſome children amongſt them of thoſe houſholds, who were not excluded, *Acts* 14. 14, 15.

Q. *Who are to be acnowledged Chriſtians?*

|| *A.* Though we acknowledge ſuch onely to be ſincere Chriſtians, who ſerve God with upright hearts, *Rom.* 21. 28, 29. yet thoſe are not denied to be Chriſtians, who make ſo much as a general profeſſion of Chriſt, *Acts*

11. 26. 1 *Cor.* 1. 2. with 5. 1,2,3. and 15. 12.

Q. *What is the Lords Supper?*

A. † A k Sacrament of our continuance and growth in Christ, k 1 Cor. 10. 16.

Expos. † Q. *How is the Lords Supper proved to be a Sacrament of our growth in Christ?*

A. Because there Christ is given to be spiritual nourishment unto the soul, that we might grow and increase in in him, *John* 6. 33, 48, 50, 51, 52, 54, 56. as plants are not onely grafted, but do grow in the stock: and this is sealed in this Sacrament.

Q. Who is the author of this Sacrament?

A. The Lord l Jesus || in the same night † that he was betrayed, l 1 Cor. 11. 23, 24.

Expos. || *Q. How may it be proved that Christ had authority to institute this Sacrament?*

A. (1) Because Christ is the Lord and head of his Church, *Acts* 10. 36. *Eph.* 1. 22. *Col.* 1. 18. (2) He hath authority given from the Father to institute Sacraments, *Matth.* 28. 18, 19.

(3) And

(3) And power effectually to perform whatsoever is signified and sealed therein, *John* 1. 4. *Eph.* 5. 1, 4.

Q. How did Christ institute this Sacrament?

A. He did in his own person institute and ordain it.

Q. *What special things may be considered in the time when this Sacrament was instituted?*

†*A.* 1. When Christ was preparing himself to the greatest work of love that ever was. 2. Having his thoughts wholly bent to procure the eternal good of his Elect; then did he out of his infinite love, 3. Even in the same night that he was to be betrayed, appoint this holy Sacrament.

Q. *Why was it instituted before his death?*

A. Because the institution and sealing of the Testament, ought to go before the death of the Testator.

Q. *What use is to be made hereof?*

A. This should stir us up, 1. With care and reverence to receive this pledge of Christs love. 2. And to come unto it as unto a spiritual feast. 3. Being perswaded that Christ will

respect us now he is glorified, seeing he did not forget us in his agony and passion.

Q. *What is the outward sign?*

A. Bread * and m Wine, with the actions pertaining to them, as || breaking, giving receiving, eating and drinking, m Matthew 26. 26, 27, 28.

Expos. * Q. *Why were bread and wine ordained to be outward signs of the Sacrament?*

A. Because bread and wine (1) Are most usual, fit and necessary nourishments, *Psalm* 104. 15. (2) They do of all others best serve to express the Body and Blood of Christ, *John* 6. 33.

Q. *Must the bread be leavened or unleavened?*

A. Leavened or unleavened bread are of free use, *Acts* 20. 7. *Mat.* 26. 17, 26. but it is expedient that it be bread that hath substance in it.

Q. *What think you of using the wafer cake?*

A. The use of the wafer-cake is justly blamed as Superstitious, by our Church.

Q. *What*

Q. *What bread and Wine for quality muſt be uſed?*

A. Becauſe the Sacrament is a ſpiritual feaſt, therefore the fineſt Bread and pureſt Wine is of moſt laudable uſe.

Q. *What think you of mixing water with Wine?*

A. Out of niggardlineſs to mix water with wine, ſavereth of an ill minde, *Mal.* 1. 7, 8.

Q. *Why did Chriſt inſtitute both bread and Wine?*

A. Chriſt being not onely the true, but the ſufficient nouriſhment of the ſoul, intending to give us a full meal, appointed both bread and wine, and that ſeverally to be uſed in the Lords Supper, 1 *Cor.* 11. 23, 24.

Q. *Is it lawful to adminiſter this Sacrament in one kinde onely?*

A. It is Sacriledge to deliver this Sacrament in one kinde onely.

Q. *Muſt the bread and Wine be adminiſtred ſeverally or together?*

A. It is preſumption not to adminiſter them ſeverally, ſeeing Chriſt intended to ſet forth his violent death, wherein his body and blood was ſeparated.

Q. *Why*

Q. *Why is the bread to be broken?*

A. The bread is to be broken, 1. According to the example of Christ; 2. And of his Apostles: 3. Because this Sacrament was appointed specially to represent the death and passion of our Savior Christ, in which his body was crucified, and his blood shed, *Mat.* 26. 26, 27, 28. *Acts* 20. 7.

Q. *What is the inward grace?*

A. Christ n with all † the benefits of his Death and Passion, n 1 Cor. 11. 24.

Expos. † Q. *Why say you that Christ with all his benefits is the inward grace in this Sacrament?*

A. Because not onely Christ his benefits, but even Christ himself is offered unto us; for we cannot be partakers of the benefits of Christ, unless we be united unto him, *John* 15. 2. *Eph.* 4. 16. *Col.* 2. 19.

Q. *How is Christ present in the Sacrament?*

A. Christ is truly and spiritually present in the Sacrament, exhibited to the Faith of every worthy receiver, but not corporally united to the bread and wine in respect of place, *Acts* 3.

Q. *What*

21. with *Mat.*28.6. *John* 16. 18.

Q. *What doth the bread and Wine, and the breaking of bread in this Sacrament ſignifie?*

|| *A.* The Bread ſignifies the Body of Chriſt, the Wine betokeneth his Blood; the breaking of the Bread ſetteth forth the crucifying of Chriſt, *&c.*

Q. *What is the duty of the Miniſter in the Adminiſtration of the Sacrament?*

A. To consecrate * it by declaring the institution thereof, and †prayer joyned with thanksgiving; * 2. As also to break the bread: 3. And afterwards to deliver the Bread and Wine to the people of God, 1 Cor. 11. 23, 24. Matth 26. 26, 27, 28. Mark 14. 22. Luke 22.19.

Expoſ. * Q. *What is it to conſecrate?*

A. To conſecrate, is to ſet apart the bread and wine unto an holy uſe, 1 *Timothy* 4. 5. *Exodus* 13. 2. and 22. 29.

Q. *Why is the inſtitution of the Sacrament to be declared?*

|| *A.* Becauſe if Chriſt had not inſtituted

stituted this use of bread and wine, it could never have had the being, efficacy and vertue of a Sacrament; therefore the institution ought to be declared.

Q. *Why must prayer be joyned with the exposition of the institution?*

† *A.* Because though God is ever ready prest to bestow a blessing upon his ordinances, *Mal.* 3. 10. *Psal.* 81. 13. yet looketh to be sought unto, *John* 4. 10. *Acts* 6. 2, 4. and 4. 31. therefore the Minister must crave Gods blessing to sanctifie the bread and wine to their right ends.

Q. *Why must Thanksgiving be added?*

* *A.* The work of our Redemption being lively set forth in this Sacrament, praise to God for that benefit ought not to be omitted, *Revel.* 5. 9. *Psal.* 103. 4. *Rev.* 1. 5, 6. *Zach.* 9. 9.

Q. *What is hereby signified?*

A. The action of God the Father offering Christ to all, and bestowing him p effectually upon the worthy receiver, p 1 Cor. 10. 16.

Q. *What is the duty of the receivers?*

A. To q receive the || bread and wine

wine delivered, and to † eat and drink thereof, q Mat. 26. 26, 27. 1 Cor. 11. 23, 24.

Expos. || Q. *How must the bread and cup be recived?*

A. It is most expedient to receive the bread and cup into the hand, and not superstitiously, or unseemly to have the bread put, or the wine poured into the mouth, *Mat.* 26. 26. 1 *Cor.* 14. 40.

Q. *What doth eating import?*

† *A.* Eating importeth more then to suffer a thing to melt in the mouth, for common bread fit for the nourishment, which should be used, should by chewing, *&c.* be prepared for the stomack.

Q. *What is signified hereby?*

A. Our receiving and feeding upon Christ by faith, r 1 Cor. 10. 16.

Q. *Is it sufficient to receive this Sacrament once?*

A. No: but s we must receive it † often, s Acts 2. 42. and 20. 7.

Expos. † Q. *Why is this Sacrament to be received often?*

A. (1) Christs Commandment, 1 *Cor.* 11. 26. (2) The Apostles practice,

tice, *Acts* 20. 7. (3) Our own necessity, do require that we receive this Sacrament often, *Rev.* 3. 2, 3.

Q. *What is our necessity?*

A. 1. Weakness of Faith, 1 *Sam.* 27. 1. *Mark* 16. 14. 2. Dulness of understanding, *John* 20. 9. *Mark* 8 17, 18. 3. Forgetfulness, *Luke* 24. 9. 4. And spiritual wants and decays in grace, *Matth.* 24. 12. *Rev.* 2. 4. and 3. 2.

Q. *How often must We receive?*

A. We must receive it as often as it is administred in that congregation where we live, unless we 1. Be justly hindred; 2. Or companies in great parishes be sorted for several days, because they cannot communicate all at once, *Numb.* 9. 13. 2 *Chron.* 30. 12. *Acts* 2. 42. *Matth.* 22. 5, 6. 1 *Cor.* 10. 16.

Q. *For what end and use ought We to receive this Sacrament?*

A. To 1. confirm our * Faith, communion with Christ, † and all saving graces in us. 2. To keep ‖ in a remembrance the Lords death until he come again. 3. And to testifie w our love one unto another,

other, t 1 Cor. 10. 16. u 1 Cor. 11.24, 26. 1 Cor 12. 13.

Expos. * Q. *How is the receiving of the Sacrament profitable to increase faith?*

A. The increase of faith, and of Communion with Christ, infer necessarily an increase of all graces, which spring thence as from the root, *John* 15. 4. *Ephesians* 2. 21, 22. *John* 7. 37.

Q. *How doth it keep in remembrance the death of Christ?*

|| *A.* 1. This stirreth up a more serious thinking on Christs love and goodness in his death, and so preserves the same more truly in memory.

2. And by eating this Bread and drinking this wine, men do profess, and after a sort preach unto others, unto the worlds end, the mystery of the Gospel, the sum and substance whereof consisteth in the death of Jesus Christ, and the fruits that flow therefrom, shadowed in the Sacrament.

Q. *What is the danger of unworthy receiving?*

A. Unworthy x receivers † are guilty

guilty of the body and blood of the Lord, and do eat and drink judgement to themselves, ‖ 1 *Cor.* 11. 27, 29.

Expos. † Q. *Who are unworthy receivers?*

A. Unworthy receivers are such who eat and drink unworthily, that is, who receive the bread and wine without reverence and due respect.

Q. *How many ways may the Sacrament be recived without due reverence or respect?*

A. When we give not the due reverence and respect, 1. To the mystery contained in them, 1 *Samuel* 6. 19. 2 *Sam.* 6.6. 2 *Chron.*30.20. 2. Or to the holy ends why they were ordained. 3. Or to the person by whose authority they were appointed, 1 *Sam.*2. 29. with *Rev.* 3. 4. *Luke* 3. 8.

Q. *What is it to be guilty of the body and blood of Christ?*

* *A.* To be guilty of the Body and Blood of the Lord, is (1) To offer a special wrong and injury to the person of Christ and his sufferings. (2) And in a special maner to sin against the work of our Redemption, which is fully

fully ſet forth in the Lords Supper.

Q. *Who are to receive this Sacrament?*

A. 1. Such as know their || miſery by ſin, the remedy thereof in Chriſt, and z the † doctrine of the Sacrament; withal 2. Earneſtly a longing * to be ſatisfied with the bread of life, x Matthew 11.28. z Exodus 12.26, 27. a Revelation 22, 17.

Expoſ. || Q. *Why muſt ſuch as come to this Sacrament know the benefits of Chriſts death?*

A. Becauſe Chriſts death is ſignified by the Sacrament. 2. And Chriſt, with all the benefits of his death and paſſion is offered herein. 3. Unleſs we know Chriſt, our miſery without him, and the exceeding benefits of his death, we can never, 1. Deſire, *John* 4.10. 2. Or rejoyce in thankſgiving for that mercy; *Rom.*7.25. *Eph.* 2.1,4. and 5.6. 1 *Tim.* 1.13.14.

Q. *Why muſt we know the doctrine of the Sacrament?*

† *A.* This Sacrament is a ſign and ſeal: therefore before we can, 1. Uſe

it well. 2. Or prepare to receive. 3. Or examine our selves how we receive, 1 *Cor.* 11. 28. we must have understanding, *Exod.* 12. 26, 27. *Josh* 4. 6. 2 *Chr.* 30. 22.

Q. *Why must we thirst to be satisfied with the bread of life?*

* *A.* Because the thirsty, who are ever lowly, are the onely welcome guests unto the Lords Table, *John* 7. 7. *Rev.* 22. 15.

Q. *How is this desire stirred up in us?*

A. This desire is stirred up in us by a consideration, 1. Of the necessity of the Sacrament, 2. Of our own want thereof, *Matth.* 9. 12. (3) Of the benefits bestowed therein, *Psalm* 63. 1. 2, 3. *Prov.* 4. 7. (4) And of the helps we have thereby to quicken and confirm our faith.

Q. *What else is required in them that come to this holy Table?*

A. 3. Renewed || hatred of all b sin, an hearty endeavor c to overcome natural passions, and an utter and well-advised d forsaking of gross sin. 4. Willingness to e be strengthned in † faith. And 5. A long-

longing f deſire for *the good of our brethren, b Luke 3.12,13. c Mat. 18. 3. d Luke 14. 28,29, &c. e Matth. 5. 6. f Mark 11. 25. Matthew 5. 23, 24.

Expoſ. || Q. *Why is it neceſſary that he that comes to the Lords Table, ſhould hate all ſin?*

A. 1. Becauſe he that loves ſin, cannot truly thirſt after Chriſt, *Matth.* 11. 28. 2. Nor believe in God, *Mark* 1. 15. *Acts* 15.9. 1 *John* 3.3. 1 *Cor.*15. 17. 3. Nor have communion with him, 2 *Cor.* 6. 14. *Pſalm* 5.4. *Amos* 3. 3. 1 *John* 1. 6. 4. Sin is of a ſoiling nature, and doth defile Gods Ordinances unto us, *Tit.* 1. 15. *Hag.* 2. 13, 14. *Heb.* 10. 22. *Numb.* 9. 6. 2 *Chron.* 23. 19.

Q. *Is it enough that we hate all ſin?*

A. It ſufficeth not that we hate all ſin, but this muſt be renewed by labor and care, *Mat.* 18. 3. *Gen.* 35.2. *Amos* 4. 12. *Luke* 3. 12,13,14.

Q. *How is this hatred to be renewed?*

A. By ſtriving, (1) To ſee more throughly the vileneſs and multitude

of our particular sins, *Revel.* 3. 2, 3. *Jer.* 3. 13. (2) To purge the heart of them by self-judging and condemning, *James* 4. 8. 9, *&c.* (3) And to quicken the loathing of them in the heart, so that the very thought of them may be bitter, *Jeremiah* 31. 19. 2 *Timothy* 1. 6.

Q. Why is faith required of all them that come to this heavenly banquet?

† *A.* We should desire to have our faith encreased, before we come to the Lords Table: 1. Because faith was required of such who did desire to be baptized, *Acts* 8. 37. and 16. 33, 34. 2. It is the eye by which we discern, 2 *Cor.* 3. 18. *John* 3. 14, 15. and 8. 56. 3. And the hand by which we receive Christ, *John* 1. 12. and 6. 35. making this feast of the Lords exceeding sweet *Psalm* 119. 103.

Q. Why must we come in love?

* *A.* Because when we come to the Lords Table, (1) We profess our selves to be children of the same Father, 2 *Cor.* 6. 18. (2) The redeemed of the same Lord, 1. *Cor.* 8: 6. (3) Such as be guided by the same spirit, 1 *Cor.* 12. 13. (4) Ruled by the same word,

(5) Fed

(5) Fed at the ſame Table, 1 *Cor.* 16. 17. (6) Members of the ſame body, *Eph.* 4. 4, 5, 6. (7) And Heirs of the ſame Kingdom, *Rom.* 8. 14, 17. ſhould we not then heartily deſire the good of one another both in ſoul and body? *Eph.* 4 3. 1 *Pet.* 3. 8.

Q. *What if a man finde himſelf weak in faith, and full of doubting?*

A. He muſt bewail g his || unbelief, pray for faith, ſeek to have his doubts reſolved, and ſo receive to be further ſtrengthned † in h believing, g Mark 9. 24. h Judges 6. 37, 38. Exodus 12. 1, 2, 3, 4.

Expoſ. || Q. *Why muſt we bewail our unbelief?*

A. Unbelif hinders the ſweetneſs of the Lords Ordinances, *John* 6. 54, 63, 64. godly ſorrow for it quickens a deſire, and makes way for the increaſe of Faith, 2 *Cor.* 7. 10. wherefore doubtings are to be bewailed, but we muſt not thereby be kept from feaſting with Chriſt.

Q. *Why muſt not Weakneſſe of Faith hinder us from feaſting with Chriſt?*

† *A.* (1) Becauſe the weak were admitted

mitted by Christ unto this Table, *Mat.* 26. with 26. 56. *Mark* 16. 14. *Acts* 1. 6.

(2) The Sacrament was ordained not onely for the strong man, but even for babes in Christ, that they might wax stronger, *Rom.* 4. 11. 1 *Cor.* 3. 2. 3. they may therefore approach unto this Banquet.

(3) Such are invited by the Master of the Feast, *Prov.* 9. 6. *Mat.* 22. 9. *Luke* 14. 21, 23.

Q. *How ought a mans heart to be affected in receiving the Sacrament?*

A. With i reverence, k joy and * comfort, l meditating on the outward signs, and what they signifie; the dainties prepared, and love love of him that prepared them, our communion with Christ, his graces and faithful people, whereby the heart m is stirred up to thankfgiving, i Exod. 3. 5. Gen. 28. 17. k Deut. 16. 15. l 1 Cor. 11. 25. m 1 King. 8. 66.

Expos. * *Q. How are we to behave our selves in this heavenly banquet?*

A. From that which was noted before touching the actions of of the Minister,

niſter, and the people in the delivery and receiving of this Sacrament, we may learn how we ought to behave our ſelves in this holy buſineſs.

Q. *What is the exerciſe of the outward man?*

A. We are to exerciſe, 1. The eye in ſeeing the Elements, and the actions belonging thereunto, *Exod.* 24. 8. 2. The ear in hearing the myſteries explained. 3. The hand in receiving the Elements. 4. And the taſte in feeling the comfort of them.

Q. *What is the exerciſe of the inward man?*

A. We are to exerciſe, 1. The minde, 2. The heart.

Q. *How is the minde to be exerciſed?* 1. *Of the minde.*

A. In meditating and remembring 1. Of Chriſts ſufferings, 2. And the love of God.

Q. *How doth the love of God appear towards us?*

A. Not onely, 1. In giving his Son to die for us, *John* 3. 16. 2. But alſo offering and ſealing unto us our Redemption thereby.

Q. *How is the heart to be exerciſed?*

2. *Of the heart.*

A. We should stir up the heart, 1. To receive Christ, *Isa.* 64.7. 2. To mourn for sin, *Zach.* 12.10. 3. To desire Gods favor, 4. To rejoyce in his love, *Neh.* 8. 10. 5. To stand in awe before him, *Psalm* 5.7. fearing after an holy maner, lest by any unruly affections, or unfitting gesture, we shew the least want of due esteem, and joy in his presence, *Psalm* 2.11. and 44.1 *Cor.* 11. 10. and 14.40.

Q. *What must We do after We have received?*

A. We must || endeavor to finde an increase of Faith, n Love, and all saving graces, abounding more and more in well-doing, n Prov. 4. 18. Ezek. 47.12.

Expos. || Q. *Why must We endeavor to abound in Well doing after We have received?*

A. (1) Because the receiving of the Lords Supper is a renewing of our covenant with God, *Exod.* 13.1. *Gen.* 17. 11. 2 *Chron.* 30. 19. (2) Therein we feed spiritually upon Christ, 1 *Cor.* 10. 16. (3) We are refreshed by him, (4) And by Faith we draw vertue from him, *Rom.* 8. 2. *Phil.* 4. 13. therefore

after

after we have received, we must grow more in grace and knowledge.

Q. *If we speed not well after we have received, what may be the cause?*

A. If it speed not well after we have received, 1. Commonly our want of preparation was the cause thereof, 2. Or defects willingly admitted in the act of receiving, 2 *Chron.* 30. 19, 20. *Judges* 10. 14, 15.

Q. *What rules are to be observed in this matter?*

A. 1. Care must be taken, that out of dislike of our selves, we do not dislike or deny that measure of grace which the Lord bestoweth upon us: 2. Neither must we be over-hasty.

Q. *Why so?*

A. Because the Lord doth not always pour his gifts upon us, the same day, that we come unto him in his holy Ordinances, *Psalm* 97. 11. *Cant.* 3. 4. and 5. 6.

Q. *What order hath the Lord left in his Church to keep his Ordinances from contempt?*

A. The unruly || should † be admonished, the * obstinate excommunicated, || and the penitent after

their fall † restored, and q comforted, o 1 Thess. 5. 14. p 1 Cor. 5. 4. q 2 Cor. 2. 6, 7.

Expos. || Q. *Who are unruly?*

A. They are unruly, 1. Who are inordinate, 2. Who live dissolutely: 3. And such who are known by speech, gestures and deeds, not to walk according to the rule of the word, or busie-bodies, vain boasters, idle, *&c.* 2 *Thess.* 3. 11, 12. 4. Or such as be fallen into any outward sin, 1 *Corin.* 6. 9.

Q. *How must the unruly be dealt withal?*

† *A.* Such persons being members of the Church, 1 *Cor.* 5. 11, 12. should be reprehended.

Q. For what must reprehension be given?

A. 1. For their sin, 2. Certainly known both to be sin, 3. And to be committed by them, *Lev.* 19. 17.

Q. *How must admonition be performed?*

A. Admonition must be performed with 1. Meekness, 2. And discretion, *Gal.* 6. 1, 2. 2 *Tim.* 2. 25. 3. Sometimes also with zeal, 4. And with severity,

verity, 1 *Cor.* 4. 21. *Galatians* 3. 1.

Q. *What is the rule of discretion and zeal in admonition?*

A. That it be fitted, 1. To the person sinning. 2. The sin committed. 3. And the maner of doing, *Numb.* 12. 9, 10. 14.

Q. *What if the sin be private?*

A. If the sin be private, known to few, the admonition must be private, *Mat.* 18. 15. *Luke* 17. 3.

Q. *What if it be known to part of the Church?*

A. If known to part of the Church, admonition must be before them that know it.

Q. *What if it be known to the Whole Church?*

A. If it be known to the whole Church, the admonition must be publike, 1 *Tim.* 5. 20. unless it be known by their fault, that have published it without cause.

Q. *What if the fault be published without cause?*

A. (1) Always respect is to be had to the condition of the party offending, 1 *Thess.* 5. 14. (2) And that must be done, which tends most to the edification

fication of the Church, 1 *Corin.* 14. 26.

Q. *What if admonition at first prevail not?*

A. If admonition at the first prevail not, then it is to be doubled, until either the offender be reformed, or declare his obstinacy, *Tit.* 2. 10, 11.

Q. *Who are to be held obstinate?*

* *A.* Such are to be held obstinate, 1. Who dispise the Churches admonition, 2. And will by no means be reclaimed from their sin, notwithstanding the long-suffering which the Church hath used towards them, *Mat.* 18. 17. *Tit.* 2. 10, 11. 2 *Tim.* 2. 25.

Q. *What is it to be excommunicated?*

|| *A.* To be excommunicated is to be debarred from, 1. The publique ordinances of God, 2. And the society of the faithful, both publique and private, 1 *Cor.* 5. 3, 11, 12. 1 *Tim.* 1. 20. 2 *Thess.* 3. 6, 14.

Q. *Is the excommunicant person to be debarred from all society of the faithful?*

A. No: but so far as necessity will permit, either in respect of their general, or particular calling, 1 *Corin.* 7. 20.

20. and 7. 10,11,12. with *Eph.* 5. 31.

Q. *What is the end of theſe cenſures?*

A. The end of theſe cenſures is, (1) The humbling, (2) And the reforming of the ſinner, 1 *Cor.* 5. 5. 2 *Theſſ.* 3. 14. (3) The terrifying of others, 1 *Tim.* 5. 10. (4) And keeping the Ordinances of God in reverence, 1 *Cor.* 5. 6, 7.

Q. *Why is the penitent to be reſtored and comforted?*

† *A.* 1. Becauſe the cenſures of the Church are medicines to cure, not poyſons to deſtroy. 2, They are inflicted for to humble, and bring into the right way ſuch as have gone aſtray.

Q. *Who is to be eſteemed penitent?*

A. That ſinner who doth, 1. Truly lament the evil of his life, 2. And is unfainedly ſorrowful.

Q. *Why is ſuch one to be received again into the Church?*

A. He is to be received again into the boſome of the Church, and comforted, leſt Satan by his devices ſhould bring him to diſtreſs, 2 *Cor.* 2. 10, 11. 1 *Theſſ.* 5. 14.

Q. *Beſides the forenamed means, are there*

there not some other, profitable for increase of faith?

A. Yea, reading || or † hearing the Scriptures read in ſ publique and t in * private || meditation, u and w conference, † r Revel. 1. 3. ſ Acts 13. 15. t Acts 8. 28. u Luke 2. 51. w Heb. 3. 13.

Expoſ. || *Q. What is the benefit of reading, or hearing the Scriptures read?*

A. The reading or hearing of the Scripture read, doth 1. Furniſh the minde more with knowledge, 1 *Pet.* 1. 19. *Prov.* 1. 5. *Deut.* 11. 19, 20. (2) And work upon the affections, *Deut.* 17. 18, 19. 2 *Kings* 22. 11, 19. *Pſalm* 119. 93.

Q. How is the Word to be applyed that it might work upon us?

A. We are to apply, 1. The Commandments for our direction. 2. The threatnings to fear us from ſin, or to humble us for it, 2 *Chron.* 34. 19, 27. (3) And the promiſes for our comfort and incouragement.

Q. Why muſt the Scripture be read in publique?

† *A.* Becauſe, 1. As God requires that

that the Scripter ſhould be read in publique, 1 *Theſſ.* 5. 27. *Col.* 4. 16. 2. So thereby he hath promiſed, that his people may learn to fear him, *Deut.* 31. 12, 13.

Q. *Why muſt We give attendance to private reading?*

* *A.* Becauſe private reading, 1. Maketh the publique Miniſtery more profitable, *Acts* 8. 30, 31. 2. It inableth us better to judge of the Doctrines taught, *Acts* 17. 11. 3. Thereby we are better fitted for the combate, 1 *Tim.* 4. 13, 15. 4. And many evils are thereby prevented, *Iſa.* 8. 19, 20. *Pſal.* 119. 9. *Job* 22. 21.

Q. *What are the benefits of Meditation?*

|| *A.* Meditation is available, 1. For the getting of grounded and ſetled knowledge, 2 *Tim.* 2. 7. *Pſalm* 119. 99. 2. For the increaſe thereof, 1 *Tim.* 4. 13, 15. 3. It ſtrengthneth memory, *Pſalm* 119. 15, 16. 4. Enlargeth our delight in good, *Pſalm* 104. 34. and 119. 16. 5. Diſcovereth corruption. 6. Purgeth the heart of idle and unprofitable wandrings. 7. Addeth life and ſtrength to holy duties, *Gen.* 24. 63.

Pſal.

Psalm 143. 5, 6. (8) And hereby we grow more inwardly acquainted with God, *Psal.* 77. 10, 11, 12.

Q. *When must this duty be practiced?*

A. This duty must be practiced every day more or less, *Psal.* 119. 97.

Q. *How must We confer?*

† *A.* 1. With wisdom, *Prov.* 10. 32. and 15. 22. *Psal.* 37. 30. 2. With reverence, 1 *Pet.* 4. 11. 3. With love, 4. With the spirit of meekness. 5. Gentleness, *Titus* 3. 2. *Colossians* 4. 6. *Phil.* 2. 2, 3. (6) With a desire of reaping good.

Q. *What are the benefits of religious conference?*

A. All such as do confer religiously shall thereby prevent, (1) Rotten speeches, *Eph.* 4. 29. (2) Hardness of heart, *Heb.* 3. 13. (3) And much other evil, *Eccl.* 5. 2. (4) They shall increase in knowledge, *Prov.* 1. 5. (5) Be resolved of their doubts, *Coloss.* 3. 16. 1 *Thess.* 5. 11. *Job* 16. 4, 5. (6) Be armed against falling, *Acts* 11, 23. *Jude* 20. *Prov.* 18. 8. (7) Be quickned from their dulness, *Heb.* 10. 33. (8) This will kindle desire of more fellowship with

with Christ, *Cant.* 5. 16. (9) And it will sweeten the communion of Saints. *Rom.* 1. 11, 12. 1 *Thess.* 3. 2. *Rom.* 15. 32, 24. *v.*

Q. *When must these duties be practised?*

A. These duties must carefully be practised of every man, as he hath opportunity and means, *Matth.* 25. 27. 2 *Cor.* 8. 12.

Q. *Hitherto of the ordinary means whereby faith is increased: be there not also some* || *extraordinary means?*

A. Yes: and these be holy x fasting, holy y feasting and religious z vows, x Luke 5. 35. y Esther. 9. 17. z Psalm 50. 14.

Q. *What is meant by extraordinary duties?*

|| *A.* By extraordinary duties are meant such, which be of more seldom and rare practice, though they must be used oft, as God giveth occasion, and when he calleth thereunto.

Q. *What is an holy fast?*

A. A religious a abstinence from all || b the labors of our calling and c † comforts of this life, so far as comeliness and necessity will permit,

mit, that we might be more seriously d humbled * before God, and more fervent in prayer, a Heb. 4. 16. b Lev. 23.28. c Exod.33.5. d Dan. 9. 9, 11. Lev. 23. 27.

Expos. || Q. *Why must we abstain from the labors of our calling in the day of a fast?*

A. Because a fast is to be kept as a Sabbath unto God, *Lev.* 23. 28. *Isa.* 58. 13, 14. And therefore as upon the Sabbath, such businesses of this life must be avoided, that agree not with the Sabbath.

Q. *What understand you by the comforts of this life?*

† *A.* By the comforts of this life, we are to understand meat, drink, costly apparel, recreation, and all other delights, *Dan.* 10. 3. 1 *Cor.* 7. 5.

Q. *What must be joyned with the exercise of fasting?*

* *A.* With fasting must be joyned a serious meditation, 1. Of our sins, *Ezra* 9. 4, 6. *Nehemiah* 1. 6, 7. (2) Of Gods Judgements, *Neh.* 9. 35, 36, 37. (3) And of our special wants, *Dan.* 9. 11, 18.

Q. *Who is a person fit for this exercise?* *A.* The

A. The person meet for this exercise must be no novice in religion, *Luk.* 5. 36, 37. *Mat.* 9. 15, 16.

Q. How is a fast distinguished?

A. A fast is either, (1) Of one alone, 2 *Sam.* 12. 16. or (2) Of the whole family, *Zach.* 12. 12. or (3) Of a particular congregation, (4) Or of the whole Church in general, *Judg.* 20. 26.

Q. When ought We to fast?

A. When we 1. feel, or 2. e fear some grievous || calamity upon us, or hanging over † our heads, 3. want some special * Blessing, 4. are pressed with som special sin, 5. or go about some weighty f matter, e Hest. 4. 16. Ezra 8. 21. f Acts 13. 2.

Expos. || *Q. What call you grievous calamities?*

A. Sword, famine, pestilence, strange unwonted sicknesses, unseasonable weather, *&c. Ezikiel* 14. 21. with *Isa.* 22. 12, 13.

Q. What judgements hang over our heads?

† *A.* These judgements hang over our heads, which 1. Our sins, and the

sins of the Land have deserved, and cry for, *Amos* 8. 5, 8. *James* 5. 4. *Gen.* 18. 20. (2) which God hath threatned by his word and ministery, *Zeph.* 1. 3,4,5. with *Zach.* 1. 6. *Lam.* 1. 13,14, 20. with 2. 17. (3) And hath inflicted formerly upon like Transgressors, Jer. 7. 12. Amos 6. 2, 3.

Q. *Why must we humble our soul in fasting, when we want some special blessing?*

* *A.* Because notwithstanding the ordinary and daily prayers of his people, the Lord in great wisdom will suffer them to want some special good thing, that they may seek him more earnestly in the use of the duty of fasting, *Judges* 20. 28.

Q. *What is an holy feast?*

A. An || extraordinary g thanksgiving for some notable deliverance, out of some desperate danger; testified † with feasting before God with joy and gladness, sending presents to our friends, and h portions to the needy, g 1 Chr. 16. 8. and 29. 10, 11. h Neh. 8. 19. Hest. 9 22.

Expos. || Q. *Why should the heart be prepared*

prepared to the extraordinary duty of thanksgiving?

A. Becauſe in a day of extraordinary thankſgiving, there ſhould be a ſerious remembrance of Gods benefits, *Pſalm* 116. 6. and 103. 2.

Q. *How ſhould the heart be affected with thanksgiving?*

A. We ſhould be ſtirred up, 1. After a fervent maner to yield praiſe to the Lord, *Pſalm* 34. 3. and 35. 27. *Exodus* 15. 2. (2) And to rejoyce before him heartily, *Deut.* 12. 12. (3) Tying our ſelves unto him by renewing our Covenant, *John* 2.9. *Deut.* 29. 3, 10, 11, 12, 13. 2 *Chron.* 15. 11, 12. (4) And learn to be more confident in him, having experience of his great goodneſs, *Pſalm* 3. 5,6. and 52. 9.

Q. *What uſe of Gods creatures is alowed on a day of thanksgiving?*

† *A.* On the day of thankſgiving we may have a more liberal uſe of Gods creatures, both in meat and apparel, then is ordinary, *Neh.* 8. 10. *Heſt.* 9. 22.

Q. *How muſt this be uſed?*

A. This muſt be uſed in moderati-

on and sobriety, that men may be better fitted for the exercise of Religion, 1 *Kings* 8. 65.

Q. How must this exercise be performed, if it be publique?

A. This exercise, if it be publique, must be joyned with the preaching of the word.

Q. How if private?

A. If it be private, it must be joyned with the reading of the Scripture, or some holy exhortation, for the better stirring up of affection.

Q. What is a religious vow?

A. A solemn † promise unto God, made by a || fit person of some † lawful thing, which * is in his choice, to testifie his love and * thankfulness, 1 Deut. 23.21,22. Prov. 20. 25.

Expos. || *Q. What persons are fit to vow?*

A. Such persons are fit to vow, who have knowledge, judgement, and ability to discern of a vow, and of the duties belonging to the performance of the same, *Eccles.* 5. 2.

Q. Why may not a man vow an unlawful, vile, or superstitious thing?

† *A.*

† *A.* A man may not vow an unlawful, vile or superstitious thing, *Deut.* 23. 18. for 1. We are obliged to avoid all evil, yea all appearance of evil, 1 *Thess.* 5. 22. 2. It is presumption and rashness to vow that to God which he hath forbidden, and will not accept, *Judges* 11. 30, 31.

Q. *Is it lawful to vow any thing to God that is impossible?*

* *A.* What we are not able to perform either, 1. By reason of the common frailty of all men, *Eccles.* 5. 5. with 1 *Cor.* 7. 7. 2. Or by reason of our subjection unto others we may not vow, as the wife, childe, servant, may not vow without the liberty of their superiors, *Numb.* 30. 3, 4, 6, 7, 8, 12.

Q. *What things are to be held in our free choice, and what not?*

A. That thing is not to be held in our free choice, which we are necessarily bound unto before our vow, *Lev.* 27. 26. *Deut.* 23. 22, 23.

Q. *Is it not lawful to vow that which We are bound unto?*

A. To quicken and stir us up the better to the performance of our duty, it is lawful to renew the Covenant and

vow, which we made unto the Lord in Baptism, *Psal.* 119. 106.

Q. *How were vows commonly made to God?*

A. To God vows were commonly made with prayer, *Gen.* 28. 20. *Psalm* 61. 5. and paid with thanksgiving, *Psal.* 65. 1. & 66. 13, 14. & 116. 14. *Jon.* 2. 9.

Q. *When should vows be performed?*

* *A.* Vows should be performed speedily, *Eccles.* 5. 5. *Deut.* 23. 23. *Psal.* 76. 11.

Q. *What if we vow rashly?*

A. If we vow rashly, the rashness is to be repented of, the vow otherwise lawful is to be performed.

Q. *What if we vow an unlawful thing?*

A. A vow should not in any wise be the bond of iniquity, *Mat.* 15. 5, 6. 1 *Sam.* 25. 22, 39. *Acts* 23. 21.

Q. *Can faith, being wrought and confirmed in us, be fruitless and unprofitalbe?*

A. No: || for it k worketh by love, k Gal. 5. 6.

Expos. || Q. *Why cannot faith be fruitless and unprofitable?*

A. By faith we are knit unto Christ,

Rom.

Romans 11. 19, 20. *Eph.* 3. 17. and therefore it cannot be utterly fruitleſs, *John* 15. 5. ſeeing we receive the ſap of grace from him, *John* 1. 16. *Coloſſ.* 1. 19.

Q. *What is the principal work of faith?*

A. It † purifieth the heart, Acts 15. 9.

Expoſ. † Q. *What is it to purifie the heart?*

A. To purifie the heart, is 1. To abate and crucifie the power of ſin in the believer, 2. And by little and little to renew him in holineſs and righteouſneſs, *Gal.* 5. 24. and 6. 14.

Q. *Who is the author of ſanctification?*

A. The Spirit of God is the author of ſanctification, *John* 3. 5. 1 *Cor.* 6. 11. *Gal.* 5. 22. *Rom.* 8. 11.

Q. *How doth faith purifie the heart?*

A. Faith is the inſtrument of the holy Ghoſt, whereby the heart is cleanſed, *Col.* 2. 12.

Q. *What followeth thereupon?*

A. A fighting * and combating againſt ſin & corruption, Gal. 5. 17.

Expoſ. * Q. *What is the cauſe of this com-*

combate in every regenerate person?

A. Because those that are sanctified, are sanctified in every part, *Col.* 2. 11. 1. *Thess.* 5. 23. *Eph.* 4. 24. *Col.* 3. 10. and yet but in part, *Prov.* 30. 2. 3. *Phil.* 3. 12. *Rom.* 8. 13. *Col.* 3. 5. so that grace and corruption are mingled together in the best, *Romans* 6. 13. and 7. 25.

Q. *How many kindes of combates may be in a man, and which of them is peculiar to a true believer?*

A. This spiritual combate, is not 1. Of the minde with the will, or the will with the affections onely, *Numb.* 22. 34. 2. Nor of divers desires onely, in respect of sundry and different considerations. 3. But of the part regenerate, with the part unregenerate, *Gal.* 5. 17. as of the minde regenerate, with the minde unregenerate, and so of the will, *&c.*

Q. *What are the properties of this combate?*

A. This combate is 1. Continual, 2. Against the first motions of sin, and not onely against outward gross evils, *Rom.* 8. 13. *Eph.* 4. 22. *Romans* 6. 17.

Q. *What*

Q. *What is the effect hereof?*

A. The effect hereof is, that a man ſanctified cannot do what he would, *Gal.* 5.17. ſometimes he is grievouſly foiled by the fleſh, *Matth.* 26. 40, 41. but in the end, the Spirit ſhall get the victory, 1 *John* 4. 4. and 5.4. *Rom.* 8.2. *Rev.* 2. 26.

Q. *What elſe?*

A. A renouncing of ‖ all evil in affection and of * groſs ſins, in life and converſation, ‖ Acts 2. 38. ‖ Acts 19. 18, 19.

Expoſ. ‖ Q. *Why muſt a purged heart renounce all evil in affection?*

A. A pure heart can no more delight in evil, then a clean fountain can ſend forth corrupt waters, *Pſalm* 24. 4. *Iſaiah* 32. 6, 8. *Prov.* 12. 5. therefore a purged heart muſt renounce all evil, *Exekiel* 36. 26, 27. *Jer.* 32. 39, 40.

Q. *Why muſt he renounce all groſs ſin in life and converſation?*

* *A.* Becauſe the will is the commander of the outward man, 2 *Cor.* 8. 11. if it be turned unto God, the converſation muſt needs be reformed, *Jer.* 3. 14, 17. 1 *Sam.* 12. 20, 21. 1 *Kings* 8. 48, 49.

Q. *What*

Q. *What is a third thing that followeth hence?*

A. Love n and † delight in that which is good, joyned with a sincere || desire, purpose, and o endeavor daily to amend whatsoever is amiss, and to p plead a life according * to the law of God, n Psal. 119. 97. o Phil. 3. 13, 14. Acts 11. 23. p Psal. 119. 6.

Expos. † Q. *Whence comes it, that that the believer doth love and delight in that which is good?*

A. The same spirit which wrought the grace of faith, and cleanseth the heart, doth sweetly incline it both to long after, and to cleave with joy to that which is good, *Ezek.* 36. 27. and 11. 19, 20. *Romans* 6. 19. Psalm 86. 11.

Q. *Why doth the beliver daily endeavor to reform what is amiss?*

|| *A.* Because the true believer hath laid aside the practice and desire of all sin, *Psal.* 119. 113, 128, 163.

Q. *In what respect hath he laid aside the practice and desire of all sin?*

A. Not onely, 1. Out of a foresight of the ill consequences, and fearful evils

evils that may fall, 1 *Kings* 8.47. *Ezek.* 18. 28. *Luke* 15. 17. (2) But even out of love to the chiefeſt good, and all goodneſs, 2 *Cor.* 5. 14.

Q. *In what maner?*

A. 1. With a true purpoſe, *Pſalm* 119. 106. *Acts* 11.23. (2) And a well-adviſed deliberation, *Ruth* 1.16. therefore he is willing to eſpy out and reform whatſoever is out of order, *Pſal.* 119. 59.

Q. *Have all the like meaſure of grace?*

A. All have not the like meaſure of grace, *Rom.* 12. 3. neither can with like victory overcome their corruption, *Rom.* 14. 1. and 15. 1. *Phil.* 3. 15.

Q. *What uſe is to be made hereof?*

A. 1. The ſtrong ſhould not wax proud, *Rom.* 11. 20. *Gal.* 6. 1. *Rom.* 14. 3. 2. Nor the weak diſmayed, *Rom.* 14. 4. *Mark* 4. 31, 32.

Q. *Why doth the believer reſolve to lead his life according to the law of God?*

* *A.* 1. The redeemed of the Lord do ſee that many ways they are bound to obey, *Pſalm* 100. 2, 3. and 86. 13. 1 *Cor.* 6. 19, 20. 1 *Pet.* 1. 17, 18. 2. And alſo that it is a bleſſed thing to bear the yoke, *Matth.* 11. 29. 1 *John* 5. 3.

Pſalm

Psal. 65. 4. and 119. 14. *Gal.* 6. 16. and so they resolve to deny their own will, and follow the Lord, *Phil.* 1. 27. and 3. 20. *Acts* 26. 7. 1 *Pet.* 4. 2, 3.

Q. *Wherein is the sum of the Law contained?*

A. In the q † Ten Commandments, q Deut. 10. 4. and 4. 13.

Expos. † Q. *Where is the full Exposition of the Commandments to be found?*

A. These Ten Commandments are an abridgement of the whole Law, the full exposition whereof is to be found in the books of the Prophets, and Apostles, and holy men, who wrote by inspiration of the Spirit, *Exod.* 34. 27. 1 *Kings* 8. 9. *Matt.* 22. 40.

Q. *What Rules are to be observed for the right understanding of the decalogue?*

A. For the right understanding of the Ten Commandments, called the Decalogue, observe these rules.

1. The Law is spiritual, binding the soul and conscience to entire obedience, *Romans* 7. 14. *Matthew* 5. 21, 22, 27, 28.

2. The meaning of the precepts is to

to be drawn from the main ſcope and end thereof, *Matthew* 5. 33, 34, 35, 36, 37.

3. The Commandment which forbiddeth a ſin, commandeth the contrary duty; and the Commandment which requireth a duty, forbiddeth the contrary ſin, *Pſalm* 34. 12, 14. *Iſa.* 1. 16, 17. *Mark* 3. 4.

4. Under one vice expreſly forbidden, all of the ſame kinde, and that neceſſarily depend thereon, as alſo the leaſt cauſe, occaſion or inticement thereunto are forbiddeen, *Mat.* 5. 21, 22, 27, 28. 1 *John* 3. 15.

5. Under one duty expreſſed, all of the like nature are comprehended, as all means, effects, and whatſoever is neceſſarily required for the performance of that duty.

Q. *Is one and the ſame thing then commanded in divers precepts?*

A. In divers, yea in all the Commandments, one and the ſame duty may in divers reſpects, be commanded, and one and the ſame ſin may be forbidden.

6. Where the more honorable perſon is expreſſed, as the man, let the woman

man understand that the precept concerneth her.

7. Where the duty of one man standing in relation to another is taught, there is taught also the duty of all that stand in the like relation one unto another.

Q. *In what particular may this be explained?*

A. As when the duty of one inferior towards his superior is taught, there is taught the general duty which all superiors owe to those that be under them, which inferiors owe to them that be over them, and which equals owe one another.

Q. *How are they divided?*

A. Into two † Tables, Deut. 5. 22. and 10. 1, 2.

Expos. † Q. *What may be observed from the Commandments, as they are set down together?*

A. From the Commandments, as they are set down we may observe;

1. That the Law is most perfectly, 1. Wise, 2. Just, 3. Equal, 4. and strictly binding the consciences, 5. And that of all men without exception, 6. And that continually, *Deut.* 4. 5, *&c. Psalm* 19. 7, *&c.* 2. For

2. For order of Doctrine, there is a perfect diſtinction of one Commandment from another; but as touching practice, they are ſo nearly knit together, that no one can be perfectly obeyed, unleſs all be obeyed, and he that breaketh one Commandment, tranſgreſſeth the whole law, *Deut.* 27. 26. *Gal.* 3. 10. *James* 2. 10, 11.

3. The love of God is the ground of our love to our neighbor, 1 *John* 4. 20. and 5. 1, 2.

4. Our love to our neighbor is a teſtimony of our love to God, *Rom.* 13. 8, 9, 10.

5. Such as be truly religious muſt have reſpect unto all Gods Commandments, *Pſalm* 119. 6.

6. The duties of the firſt Table are moſt excellent; and the breaches thereof more grievous then of the ſecond, if equal proportion be obſerved, and compariſon be made, 1 *Sam.* 2. 25. *Iſa.* 7. 13.

7. If two Commandments cannot be performed at once, the leſſer muſt give place to the greater: ſo the love of God muſt be preferred before the love of our neighbor, and moral

duties before outward circumstances, *Hos.* 6. 6. *Matth.* 12. 4.

8. The law is set forth as a rule of life to them that are in Christ, therefore our obedience is to be performed unto God in and through Jesus Christ, *Mat.* 19. 17, 18, 19. *Exod.* 19. 6, 7, 8. with 20. 1, *&c.*

9. All sins here forbidden are to be shunned, and that both always, and at all times. The duties commanded are perpetual, to be practised when the Lord giveth opportunity, and calleth thereunto.

Q. *Which are the Commandments of the first Table?*

A. The four first, and they teach us the duty which we owe unto God immediately.

Q. *Which are the Commandments of the second Table?*

A. The six last, which instruct us in our duty towards our neighbor, Ephes. 6. 2.

Q. *Which is the first Commandment?*

A. I am the Lord thy God, &c. Thou shalt have none other Gods before my face.

Q. *What*

Q. *What is the general duty required in this Commandment?*

A. That in || 1. minde, 2. will, 3. affection, 4. and effects of these we take the true God in Christ, to be our God.

Expos. || Q. *What are the special duties of this Commandment, in respect of the minde?*

A. The special duties of this Commandment, are 1. Knowledge of God, 2. Acknowledgement, 3. Estimation, *Deut.* 4.39. *Isaiah* 43, 10. *Psalm* 89.6, 7, *&c.* and 9. 1. *Jer.* 24. 7. and 9. 24. *Coloss.* 1. 10. *Mich.* 7. 18. and (4) Faith.

Q. *What in respect of will and affection?*

A. (1) Trust, 2 *Chron.* 20.20. *Psal.* 27. 1, 3. and 37. 5. (2) Love, *Deut.* 6. 5. *Psalm* 18. 1. *Mat.* 10. 37. (3) Fear, (4) Reverence, *Psalm* 2. 10, 11. and 4. 4. 1 *Pet.* 1. 17. *Matt.* 10. 28. *Jer.* 10. 6, 7. and 5. 22. *Lev.* 19. 14. *Psalm* 130. 3. *Rev.* 15. 3, 4. (5) Hope, *Lam.* 3. 23, 26. *Rom.* 15. 13. *Jer.* 17. 13. (6) Humility, 1 *Pet.* 5, 6. *Mich.* 6. 8. *Gen.* 32. 10. (7) Patience, *Psalm* 39. 9. *Rom.* 12. 12. *Heb.* 10. 36. *Job* 1.

21. *Jer.* 14. 22. (8) Joy, *Psalm* 33. 1. (9) Zeal, or favor of will, *Gal.* 4. 18. (10) Desire of Gods presence in heaven, *Phil.* 1. 23. 2 *Tim.* 4. 8. *Rev.* 22. 17, 20.

Q. *What in respect of the effects of these?*

A. (1) Invocation, *Psal.* 32. 6. and 65. 2 *Phil.* 45. 6. (2) Thankfulness, *Psal.* 75. 1. and 56. 12, 13. (3) Swearing by God alone, *Deut.* 10. 20. (4) Adoration, *Deut.* 6. 13. and 10. 20. *Mat.* 4. 10. (5) And profession of his name, 1 *Pet.* 3. 15. *Mat.* 10.32. *Dan.* 3. 17. and 6.11. *Rom.* 10 10.

Q. *What is the general sin here forbidden?*

A. All || 1. Failing to give God that aforesaid honor which is due unto him: 2. Or else in † whole or in part, giving it to any other.

Expos. || Q. *What special sins of omission are forbidden, in respect of the minde?*

A. The sins forbidden, are (1) Atheism, *Psal.*14.1. *Tit.* 1.16. *Exod.*5.2. (2) Ignorance, *Jer.* 4. 22. and 9. 3. *Psal.*14.3. (3) Error concerning God, *Rom.*1.23. *Joh.*5.23. (4) Infidelity.

Q. *What*

Q. *What in respect of will and affections?*

A. 1. Distrust, *Heb.* 10. 38. *Isa.* 7. 9. *Jer* 17. 5, 6. 2. Presumption, *Mat.* 4. 7. 1 *Cor.* 10. 6. 10. *Numb.* 15. 30, 31. 3. Want of love, 1 *Cor.* 16. 22. 4. Of fear, 5. Or of reverence, *Psal.* 36. 1. *Deut.* 28. 58, 59. 6. Prophaneness, *Rom.* 1. 30. 2 *Pet.* 3. 4, 5. *Prov.* 1. 22. 7. Despair, *Gen.* 4. 13. 8. Impatience, *Exodus* 16. 3. and 17. 2, 3. 9. Deadness, 10. And hardness of heart, *Rom.* 2. 5. *Luke* 2. 34.

Q. *What is forbidden in respect of both?*

A. Unthankfulness, *Rom.* 1. 21.

Q. *What special sins of commission are forbidden in respect of the heart?*

† *A.* 1. Pride, *Acts* 12. 23. *Dan.* 4. 26, 27. *Luke* 18. 14. 2. Confidence in 1. wit, 2. wealth, 3. friends, 4. or wicked devices, *Jer.* 17. 5, 6. and 49. 16. 2 *Chron.* 16. 12. 3. Carnal love, *Mat.* 10. 37. *John* 12. 43. 2 *Tim.* 3. 2. 4. Fear of man more then of God, *Rev.* 21. 8. *Matth.* 10. 28. *Jer.* 10. 2. 5. Base delights that draw the heart from the fountain of goodness, *Mat.* 24. 37. *Luke* 21. 34. and 14. 18, *&c.*

Q. *What in respect of the effects of the minde and will?*

A. (1) Invocation of wood, stone, or Saints departed, *Dan.* 3. 2, &c. *Isa.* 63. 16. (2) Sacrificing to our nets, *Hab.* 1. 16. or blessing an Idol, *Isa.* 66. 3. 1 *Sam.* 31. 9. *Psalm* 106. 28. (3) Dedicating holy days to the honor of Saints, *Exod.* 32. 6. or to the cross. (4) Professing homage or obedience to the Pope, 1 *Cor.* 7. 23. (5) Representing God by an image, *Deut.* 4. 12, 15. *Isa.* 40. 18. (6) Society of marriage with idolaters of this kinde. *Deut.* 7. 3, 4. *Exod.* 34. 14, 15, 16. 2 *Chron.* 21. 6. (7) Seeking to wizards for help, *Lev.* 20. 6. 1 *Sam.* 28. 11, &c. (8) And ascribing any thing, whether it be property, work or glory, that belongeth to the Lord alone, to any creature or thing, though we acknowledge it to be no god, *Eph.* 5. 5. *Phil.* 3. 14. *Exod.* 32. 8. *Rom.* 1. 23, 25. 1 *Cor.* 10. 20.

Q. *Which is the second Commandment?*

A. Thou shalt not make to thy self any graven Image, &c.

Q. *What is the general duty which this*

this Commandment requireth?

A. That we do || worſhip the true God purely, according to his will.

Expoſ. || Q. *What are the ſpecial duties here required?*

A. The particular duties of this precept compriſed under that general, are 1. Hearing, 2. And reading the word, 3. And prayer, either publique or private, *Matth.* 28. 19, 20. *Deut.* 33.10. *Luke* 4.15. and 11.1. and 1.10. 1 *Tim.* 2. 1. 4. Adminiſtration of the Sacrament, *Mat.* 3. 1, 6. and 26. 26, *&c.* 5. And diſcipline, *Matth.* 18. 15, &c. 2 *Cor.* 2. 6. 2 *Theſſ.* 3. 15. (6) Meditation, *Pſalm* 1. 2. and 37. 31. and 77. 15. 7. Conference, *Deut.* 6. 7. *Mal.* 3.16. 8. Faſting, *Luke* 5. 35. *Acts* 13. 2. 9. And feaſting, *Eſther* 9. 17. with all means and furtherances thereof.

Q. *How muſt We be affected unto, and exerciſed in theſe duties?*

A. All theſe duties muſt be 1. Approved, 2. Exerciſed, 3. Maintained, 4. And performed purely, as God offereth opportunity, without carnal imaginations and conceits, *Dent.* 4. 2. and 12.32. *Acts* 17. 29. *Iſa.* 40.18, 22, &c.

Q. *What is the general sin forbidden?*

A. All * omission of Gods true worship when it is required; and all false worship, either invented by others, or taken up of our own heads.

Expos. * Q. *What be the special sins of omission against this Commandment?*

A. The omission of any of the former particular duties required, as of hearing, *&c. Luke* 14. 19. *Isa.* 64. 7. is here forbidden.

Q. *What are the sins of commission in respect of the heart?*

A. 1. Carnal imaginations in Gods worship, *Acts* 17. 29. 2. Liking and approbation of our own inventions, *Numb.* 15. 39.

Q. *What are the sins of act forbidden?*

A. 1. Making Images for a religious use, *Lev.* 19 4. and 26. 1. 2. Worshipping God in, at or before an image, 1 *Kings* 19. 18. 2 *Kings* 18. 1. 3. Adding to, 4 Or detracting from, or 5. Changing any thing of the word of God, 6. Instituting false Sacraments, 7. Or offices in Gods Church, *Deut.*

A. 2.

4. 2. and 12. 32. 1 *Kings* 12. 31, 32. 8. Will-worſhip grounded onely upon good intent or cuſtom, *Matth.* 15. 9. *Col.* 2. 18, 23.

Q. Rehearſe ſome ſpecial points of Will worſhip here condemned?

A. 1. Popiſh faſtings, 2. Going on Pilgrimage, 3. Vows 1. Of poverty, 2. Single life, or 3. Any ſuperſtitious or vain thing, 4. Tying Gods preſence to time or place, *Numb.* 23. 28, 29. 1 *Sam.* 4. 4, 7. 2 *Sam.* 15. 25. *Job* 4. 20. 5. Praying upon beds.

Q. What be the occaſions of Idolatry condemned?

A. 1. Maintaining of any Idolatrous cuſtoms, as fit and decent to adorn and beautifie the worſhip of God, *Deut.* 12. 30. *Iſa.* 30. 22. 2. Soſciety with falſe worſhippers of God in marriage, *Deut.* 7. 3, 4. *Exod.* 23. 32, 33. 3. And making leagues of amity with them, 2 *Chron.* 19. 1, 2.

Q. *What is the third Commandment?*

A. Thou ſhalt not take the Name of the Lord thy God in vain, &c.

Q. *What is the general duty required in this Commandment?*

A. That we ſhould † uſe 1. the titles,

tles, 2. properties, 3. words, 4. and ordinances of the Lord, with 1. knowledge, 2. faith, 3. reverence, 4. joy, and 5. sincerity in thought, word and conversation.

Expos. † Q. *What be the special duties of this Commandment in respect of our thoughts and affections?*

A. The special duties of this precept, are 1. Reverend meditation of Gods titles, properties and word, *Psalm* 8. 1, &c. and 1. 2. 2. And diligent observation of his works, both of creation and providence, mercy and judgement, *Psalm* 104. 24. and 107. 43.

Q. *What be the special duties in respect of hearing the Word and prayer?*

A. Hearing the word, and calling upon Gods name, (1) With desire, *Psalm* 42. 1. (2) Care, (3) Diligence, *Eccles.* 4. 17. *Job* 5. 27. (4) Constancy, *Psalm* 122. 2. (5) Zeal, *James* 5. 16. *Matt.* 11. 12. (6 Faith, *Jam.* 1. 6. *John* 5. 24. (7) Joy, *Mat.* 13. 44. (8) And humility, *Isa.* 66. 2. and 57. 15.

Q. *What is required in receiving the Sacrament?*

A. Re-

A. Receiving the Sacrament, 1. with due preparation, 2. And right affection. 1 *Cor.* 11. 21, 28. *Numbers* 9. 6, *&c.*

A. Uſing apparel, meat, drink, ſleep, recreation, *&c.* 1. After a ſanctified maner, 2. With prayer, 3. With moderation, 4. And to the glory of God, 1 *Tim.* 2. 9. *Luke* 21. 34. 1 *Tim.* 4. 4, 5. 1 *Cor.* 10. 31.

Q. *What in the profeſſion of Religion?*

Q. *What in confeſsion of our ſins?*

A. Making confeſſion of our ſins (1) With grif, *Ezra* 9. *Dan.* 9. (2) with broken-heartedneſs, *Pſalm* 51. 17. (3) And with purpoſe of amendment, *Job* 39. 37, 38.

Q. *What in ſpeaking of Gods Word and Works?*

A. Speaking of Gods word and works, 1. With ſincerity, 2. Fear, 3. And reverence, 4 Upon juſt occaſions, *Pſal.* 119. 46. *Deut.* 28. 58.

Q. *What in ſwearing by Gods name?*

A. Swearing by the Name of God, 1. In truth, 2. Judgement, 3. And equity, 4. Being lawfully called thereunto, *Jer.* 4. 2.

Q. *Whas*

Q. *What in the profession of Religion?*

A. With an outward profession of Religion, joyning an unblameable conversation. *Phil.* 1.27. 1 *Pet.*3.1,2. *Tit.* 2.10. *Matt.* 5.16.

Q. *What is the general sin forbidden?*

A. 1. Omitting || the duty hereby required: 2. Using his † Name when we ought not, or otherwise then we should.

Q. *When is the Name of God taken otherwise then it should?*

A. When it is used, 1. ignorantly, 2. superstitiously, 3. without faith, 4. rashly, 5. not to a right end, 6. hypocritically, 7. falsely, 8. against conscience, 9. and when men name themselves Christians, but live scandalously.

Expos. || Q. *What are the special sins of omission here forbidden?*

A. The special sins forbidden, are omission or neglect, 1. To know, *Psal.* 92. 5, 6, *&c.* (2) To observe, *Zeph.*3.5. (3) To meditate, (4) Or to make use of the titles, properties, ordinances, or works of God, *Matth.* 13. 19. and 7. 26, *&c.* and 10.

Q. *What*

Q. What is forbidden in respect of our thoughts?

A. 1. Light, 2. Unreverent, 3. vain, 4. false, 5. Superstitious, 6. Or wicked thinking thereof, *Mal.* 2. 17. *Psal.* 50. 21.

Q. What is forbidden in praying?

A. 1. Praying without understanding, 1 *Cor.* 14. 15. 2. Without desire, 3. Or care to speed, *Mat.* 6. 7. 4. Or without faith in Gods promises, *Rom.* 10. 14.

Q. What in hearing the Word?

A. Hearing 1. without attention, 2. Or care to get good thereby, *Ezek.* 33. 30. *Acts* 28. 21, 22.

Q. What in receiving the Sacraments?

A. Receiving the Sacraments, 1. Ignorantly, 2. For custom, 3. Without affection required, 1 *Cor.* 11. 17, *&c.*

Q. What in speaking of God?

A. 1. Wicked blasphemy against God, *Leviticus* 24. 11. 2 *Kings* 19. 22. 2. Cursing and banning, 1 *Sam.* 17. 43.

Q. What is forbidden in the use of the creatures?

A. Abusing the creatures, 1. In excess, *Amos* 6. 1, *&c.* 2. Or in superstition, *Col.* 2. 20, 21. *Gen.* 32. 32.

Q. What

cursing and banning, 1 *Samuel* 17. 43.

Q. *What is forbidden in the use of the creatures?*

A. Abusing the creatures, 1. In excess, *Amos* 6. 1, *&c.* 2. Or in superstition, *Col.* 2. 20, 21: *Gen.* 32. 32.

Q. *What is forbidden in the profession of Religion?*

A. 1. Making a sport of sin, *Prov.* 14. 9. *Jer.* 11. 15. 2. And living scandalously in the profession of Religion, 2 *Sam.* 12. 14.

Q. *Which is the fourth Commandment?*

A. Remember the Sabbath day, &c.

Q. *What is the general duty here required?*

A. That the whole * Sabbath or Lords-day be set apart from all common use, as holy to the Lord, both publiquely and privately in the practice of the duties of necessity, holiness and mercy.

Expos. * Q. *What be the particular duties here required, going before the publique assemblies?*

A. In this Commandment it is enjoyned

joyned, 1. That we finish all our worldly businesses in six days, *Deut.* 5. 13. 2. And that we rise betimes in the morning upon the Sabbath, *Mark.* 1. 35. compared with *ver.* 38, 39. *Exod.* 32. 5, 6. *Psal.* 92. 2. 3. And prepare our selves for the publique congregation.

Q. *How must We prepare our selves for the publique assembly?*

A. 1. By prayer, 2. Meditation, 3. Thanksgiving, 4. And examination of our hearts, *Eccles.* 4. 17. *Psal.* 93. 5. 2 *Timothy* 2. 19. 5. Going about the works of mercy, and instant necessity with heavenly mindes, *Mat.* 12. 1, *&c. Luke* 13. 15.

Q. *What are the duties of the publique assembly?*

A. It is required that we joyn with the people of God in the publique Congregation, 1. Hearing the Word read and preached, 2. Calling upon Gods name, 3. Receiving the Sacraments, 4. praising God for his mercies, 5. Singing of Psalms, 2 *King.* 4. 23. *Act.* 13. 14, 15, 44. and 15. 21. & 16. 13. and 17. 2. and 20. 7.

Q. *How must We be employed in these exercises?*

A. In

A. In these exercises we must 1. Be all the while attentive, *Acts* 16. 14. 2. Reverent, *Isa.* 66. 2. 3. And eager to get good, *Psalm* 42. 1, 2. 4. Not departing till the blessing be pronounced, *Ezek.* 46. 1, 2, 10. *Acts* 10. 33. 1 *Cor.* 14. 16.

Q. *How must the day be spent after the publique assembly?*

A. After the whole day is to be spent with delight and chearfulness, 1. In religious meditation, 2. Reading, 3. And conference, 4. And works of necessity and mercy, *Isa.* 58. 13, 14. *Acts* 17. 11. *Psalm* 1. 2. *Luke* 24. 14, 17. 1 *Cor.* 16. 2.

Q. *What is the general sin here forbidden?*

A. All neglecting || of the duties of that time, † prophaning of that day, in whole or in part, by needless words or thoughts about our callings or recreations.

Expos. || Q. *What are the sins of omission here forbidden?*

A. Here is forbidden idleness or a negligent omission of any duty required, either 1. In whole, 2. Or in part, 3. For matter. 4. Or maner.

Q. *What*

Q. *What particular may be named*

A. 1. Sleeping out the Sabbath in the morning, 2. Slight preparing our ſelves for the publique aſſembly, 3. Abſence from it, 4. Coming late, 5. Sleeping there, 6. Staring about, 7. Going forth before the bleſſing, 8. Miſapplying the word, *Matthew* 20. 6. *Acts* 20. 9.

Q. *What are the ſins of commiſsion forbidden?*

† *A.* All prophanation of the Sabbath, or any moment of that precious time, with worldly, 1. Cares, 2. Words, 3. Or buſineſſes is condemned, *Iſa.* 58. 13.

Q. *What particulars may be named?*

A. As 1. Travelling journeys, *Exo.* 16. 29, 30. (2) Keeping fairs, *Neh.* 13. 15, 16, 17. (3) Laboring in ſeed-time and harveſt, *Exod.* 34 21. (4) Going on trifling errands, *&c.* (5) Vain recreations; as 1. Bowling, 2. Shooting, 3. Hunting, 4. Stooll-ball, *&c.* on this day are unlawful.

Q. *Which day is to be ſet apart as holy to the Lord?*

A. It is moral and perpetual to keep one day in ſeven as Holy:

from the creation to the resurrection of Christ, the seventh day was instituted: after Christ his resurrection, the † first day of the week was ordained and is to be kept for ever.

Q. *Why was the first day of the week ordained since Christs resurrection?*

† *A.* 1. The work of our redemption is the greatest work that ever was, *John* 3. 16. 2. And by Christ his resurrection from the dead, a new Creation was (as it were) finished: wherefore seeing that he rose again the first day, it was (as Divines agree) meet the Sabbath should be changed to the first day, *Acts* 20. 7. 1 *Cor.* 16. 2.

Q. *Which is the fifth Commandment?*

A. Honor thy Father and thy Mother, &c.

Q. *Who are meant by Father and Mother?*

A. Not onely natural parents, but also || all Superiors in office, age and gifts.

Expos. || Q. *Why are all Superiors called by the name of Father and Mother?*

A. All

A. All Superiors are called by the name Father and Mother, 2 *Kings* 2. 12. and 5. 13. *Iſa.* 19. 13. (1) Becauſe they are ſweet and pleaſant names, apt 1. To ſignifie both the affection that Superiors ought to bear towards their Inferiors. 2. And alſo to perſwade inferiors chearfully to perform their duty. (2) Houſhold ſociety alſo is of all others the firſt, from which all others ſpring, by the encreaſe of mankinde, *Gen.* 4. 1, 2. and 9. 1.

Q. *What is it to honor?*

A. To acknowledge the excellency that is in men by vertue of their place, and accordingly to yield it to them.

Q. *Are the duties of inferiors onely here intended?*

A. No: but of ſuperiors and equals alſo.

Q. *What then is the general duty required in this Commandment?*

A. That we carefully * obſerve that order God hath appointed amongſt men, and do the duties which we owe unto them, in reſpect of their places and degrees.

Expos. * Q. *What is required of all men, as they stand in relation one to another?*

A. Of all men as they stand in relation one to another, here is required, 1. Wisdom, 2. And justice to yield to every man, that which appertains to his place, 1 *Pet.* 2. 17. 3. Love, 4. And diligence in fitting themselves with gifts meet for their place, 2 *Tim.* 2. 15. 5. And doing their duties modestly, *Job* 31. 13, 14. 6. And moderation in bearing with the defects of others, *Gal.* 6. 1. 7. And prayer for the mutual good of others, *Jam.* 5. 16.

Q. *What is the duty of inferiors to their superiors?*

A. To be subject, || reverent, and thankful, bearing with their wants and covering them in love.

Expos. || Q. *What is the duty of the subjects to the Magistrate?*

A. 1. The wholesom laws of Magistrates must be carefully observed, *Titus* 3. 1. 1 *Pet.* 2. 13. *Romans* 13. 2. (2) Their persons 1. reverenced, *Prov.* 24. 21. 1 *Pet.* 2. 17. 2. And defended with the goods, body, and life of the subject, 3. And to them tribute and custom

cuſtom is freely and willingly to be payed, *Rom.*13 6,7. 2 *Sam.* 18. 3. and 21. 17.

Q. What is the duty of people to their Miniſter ?

A. 1. The Miniſters of the Goſpel muſt be had in ſingular love for their works ſake, 1 *Theſſ.* 5. 13. 2. Their Doctrine muſt be received with gladneſs of heart, *Heb.*13.17. *Luke* 10.16. 1 *Theſſ.* 2.13. 3. Themſelves muſt be defended againſt the wrongs of wicked men, *Rom.* 16. 4. 4. And be made partakers of all good things for this life, *Gal.* 6.6.

Q. *What is the duty of Wives to their husbands ?*

A. Wives muſt after a ſpecial maner, 1. Love, 2. Fear, and 3. Obey their Husbands, yea though they be froward ; 4, This muſt be manifeſted in word and behavior, *Epheſians* 5.33 22, 23, 24. *Coloſſ.*4.18. 1 *Pet.* 3. 1. 1 *Sam.* 25.3. 5. They muſt be helpers to them, in 1. Godlineſs, 2. And in the things of this life, *Gen.*2.18. 1 *Pet.*3.1. *Prov.* 31.

Q. What is the duty of children to their parents ?

A. Children must, 1. Imbrace the instructions of their Parents, 2. Continue in fear and obedience to the end. 3. Not bestow themselves in marriage without their consent, *Eph.* 6. 1. *Luke* 2. 51. *Exodus* 18. 19. *Ruth.* 3. 5 *Judg.* 14. 2. 4. And minister freely unto their necessities, 1 *Timothy* 5. 4. *Gen.* 47. 12.

Q. *What is the duty of servants to their masters?*

A. (1) Servants must 1. Wisely, 2. Faithfully, 3. Willingly, 4. And painfully bestow their time appointed in their Governors service, *Tit.* 2. 9, 10. *Eph.* 6. 5, 6. *Gen.* 31. 38. 1 *Tim.* 6. 1. (2) Submit themselves to holy instructions, 3. Bear rebukes and chastisements, though they be unjust; 1. Without grudging, 2. Stomack, 3. Sullen countenance, 4. Answering again, or 5. Resistance, *Tit.* 2. 9. 1 *Pet.* 3. 18. until they can use some just and lawful remedy.

Q. *What is the duty of Weak Christians?*

A. Weak Christians must not censure the strong, for using their liberty, *Rom.* 14. 2, 3.

Q. *What*

Q. *What is the duty of yong men?*

A. Yong men must give due respect to the aged, asking their counsel, rising up before them, giving them leave to speak before them, *&c. Tit.* 2. 6. 1 *Pet.* 5. 5. *Lev.* 19. 32. *Job* 32. 46.

Q. What is the duty of Inferiors in gifts?

A. Inferiors in gifts, 1. Must not grudge or disdain their superiors, but 2. Seek to make benefit of the gifts that God hath given them, *John* 4 19. *Rom.* 16. 1, 2, 3, *&c.*

Q. How must all these duties be performed?

A. All these duties are, 1. Chearfully, 2. Diligently, 3. And faithfully to be performed to superiors, though they be wicked and ungodly, in respect of the commandment, will and authority of God, who hath so appointed, *Psal.* 119. 4, 14, 32, 117.

Q. *What is the duty of Superiors?*

A. To carry themselves * gravely, meekly, and after a seemly maner towards their inferiors.

Expos. * Q. *What is the duty of the Magistrate?*

A. Magistrates ought by all good

means to procure the good of their subjects, 2. Making holy and just laws for the maintenance of piety and justice, 3. appointing officers that be 1. Wise, 2. Couragious, and 3. Fearing God, to see justice executed. 4. Laboring to root out sin by punnishing offenders justly. 5. And incouraging the godly, 1 *Tim.* 2. 2. 2 *Chron.* 19. 5, *&c.* *Romans* 13. 4. *Deut.* 7. 18, 19. *Psalm* 101. 6, 7, 8. 1 *Pet.* 2. 13. *Isa.* 49. 23.

Q. *What is the duty of the Minister?*

A. Ministers must 1. Labor in private reading, meditation, prayer; and 2. In publique teaching, by instruction, exhortation, rebuke and comfort: 3. Keeping the holy things of God from contempt, 4. And watching over their flocks, that their people be not corrupted, 1. By false Doctrine, 2. Or by scandalous conversation, 1 *Tim.* 4. 13, 16. and 3. 2, *&c.* 1 *Sam.* 12 23. *Deut.* 33. 9, 10. *Ezek.* 33. 7, *&c.* and 34. 4. *Acts* 20. 28. *Matt.* 7. 6. *Prov.* 27. 23. *Ezek.* 44. 23, 24.

Q. *What is the duty of husbands?*

A. Hushands must 1. Choose religious wives, 2. Dwell with them as men

men of knowledge. 3. Love them dearly. 4. Bear with their infirmities. 5. Protect them. 6. Provide things neceſſary for their ſtate and calling. 7. Allow them competent maintenance, imployment and liberty, ſpecially for the ſervice of God. 8. Rejoyce and delight in them. 9. Prudently admoniſh them in great love and tenderneſs. 10. And praiſe them for their faithfulneſs, 2 *Corin.* 6. 14. 1 *Pet.* 3. 7. *Eph.* 5. 33. *Gen.* 34. 67. and 20. 16. 1 *Sam.* 30. 5, 8. *Eph.* 5. 28, 29. *Exod.* 21. 10. *Proverbs* 5. 18. *Gen.* 26. 8. *Iſa.* 62. 5. *Gen.* 30. 2. *Job* 2. 10, 13.

Q. *What is the duty of Parents?*

A. Fathers muſt 1. Bring their Children to holy Baptiſm, *Gen.* 21. 4. 2. Mothers muſt nurſe their own children if they be able, 1 *Tim.* 5. 16. *Gen.* 21. 7. 1 *Sam.* 1. 22. 3. Both muſt bring them up in inſtruction, and fear of the Lord, *Eph.* 6. 4. *Deut.* 6. 6, 7, 20. *Exod.* 12. 26. (4) They muſt keep them in ſubjection. (5) Train them up in ſome honeſt labor and calling, *Geneſis* 4. 1, 2. (6) 1. Lovingly, 2. And ſeaſonably correct their faults,

faults, 3. Not without compassion and sorrow, *Prov.* 23. 13. and 19. 18. and 22. 15. and 29. 15, 17. *Eph.* 6. 3. (7) Bestow them fitly in marriage, and that in due time, 1 *Cor.* 7. 36, 38. *Jer.* 26. 6. (8) And lay up some thing for them, as ability will suffer, 2 *Cor.* 12. 14. *Prov.* 19. 14.

Q. *What is the duty of masters?*

A. Masters must (1) choose into their houses true & religious servants; 2. And when they are entertained, take care to inform them privately, (3) And see that they serve God in publique also, *Psalm* 101. 6. *Acts* 10. 2. *Josh.* 24. 15. *Genesis* 18. 19. *Exod.* 20. 10. (4) Provide and give them fit meat, lodging, wages, work, time of refreshing, *Prov.* 27. 27. 1 *Cor.* 9. 9. *Deut.* 24. 14, 15. *Prov.* 31. 15. (5) Take care of them when they be sick, that they perish not for want of good attendance, *Mat.* 8. 6. (6) And admonish, rebuke, and correct them, if need require, *Prov.* 29. 19. *Eph.* 6. 9. *Col.* 4. 1.

Q. *What is the duty of strong Christians?*

A. Strong Christians must 1, Bear with the infirmities of the weak,

2. Seek

2. Seek to build them forward, 3. Uſe their liberty aright, for edification and not for offence; 4. Forbear even things lawful for the good of their neighbor, *Romans* 15. 1, 2. and 14. 13, 15, *&c.* 1 *Cor.* 8. 3.

Q. *What is the duty of old men?*

A. (1) Old men ſhould be examples of 1. Patience, 2. Sobriety, and 3. Holineſs. (2) Sound in faith. (3) Able to give good counſel and direction, *Tit.* 2. 2, 3, 4.

Q. *What is the duty of ſuch as excel in gifts?*

A. Such as excel in gifts, muſt 1. Not diſpiſe others, 2. But imploy their graces for the good of them.

Q. *What is the duty of equals?*

A. Equals muſt regard the dignity and worth of each other, modeſtly carry themſelves one towards another, and in giving honor to go one before another, Eph. 5. 21. Rom. 12. 10.

Q. *What is the ſixth Commandment?*

A. Thou ſhalt do no Murther.

Q. *What is the general duty of this Commandment?*

A. That

A. That by all means lawful we desire and study to preserve our ‖ own person, and the † person of our neighbor.

Expos. ‖ Q. *What are the special duties of this Commandment in respect of our selves?*

A. The special duties of this Commandment in respect of our selves, are 1. Love, 2. And care to preserve the vigor of minde, and strength of body, that they may be serviceable to the Lord, and fit for our brothers good, *Eph.* 5. 29.

Q. *By what means is vigor of minde and body preserved?*

A. 1. By chearfulness, *Prov.* 17. 22. (2) By sobriety in 1. Care, 2. Meat. 3. Drink, 4. Apparel, 5. Recreation, 6. And use of Physick, *Mat.* 6. 34. *Prov.* 25. 26. & 23. 2. 3. And by moderation, 1. In labors, *Eccl.* 4. 8. 2. And sleep.

Q. *What means of refuge must be used against violence and danger?*

A. Lawful means of refuge from violence and danger, as 1. Giving soft words, 2. Courteous answers, *Judges* 8. 23. *Prov.* 15. 1. 3. Flying and shunning the company of angry per-

perſons, *Prov.* 22.24,26. 4. Uſing the benefit of Law, *Deuteronomy* 17.8,*&c.* and weapons for our neceſſary defence, *&c.*

Q. *What are the inward duties of this Commandment in reſpect of our neighbor?*

† *A.* The inward duties in reſpect of our neighbor are, 1. Love, *Rom.* 13. 8. 2. Rejoycing at the good of their perſons, 1 *Cor.* 12. 25, 26. *Romans* 12. 15.

Q. *What if our neighbor be in diſtreſs, have done us wrong, or hath infirmities?*

A. We muſt uſe, 1. Compaſſion and tenderneſs of heart towards them, *Eph.* 4.]31, 32. (2) Patience, bearing wrongs, forgiving injuries, *Col.* 3. 12, 13. (3) Paſſing by ſome wants in mens words or actions, *Eccleſ.* 7. 21. *Prov.* 17. 9. (4) Covering them with ſilence, (5) Taking all things in the beſt ſence, 1 *Cor.* 13. 5, 7.

Q. *What is required in reſpect of ſpeech and behavior?*

A. (1) Courteous behavior, *Eph.* 4.32. (2) Eaſineſs to be intreated, *Jam.* 3.17. (3) Gentle Anſwers, *Prov.* 15.1.

(4)

(4) Hearing our inferiors speak in their just defence, *Job* 31. 13. (5) Avoiding all occasions of strife. (6) Parting with our own right sometimes for peace sake, *Gen.* 13. 8,9. (7) Not neglecting any duty of love and friendship, though we be forced to go to Law for our right, *Rom.* 12. 18.

Q. *What is our duty to the poor, distressed or wronged?*

A. 1. Relieving the needy, 2. Visiting the sick, 3. Cloathing the naked, 4. Lodging the stranger, *&c. Heb.* 13. 2, 3. *Job* 31. 19, 20. 5. Pleading for the life and person of the poor, and such as be wronged. 6. And delivering them also, if it stand in our power, *Prov.* 24. 11, 12.

Q. *What is our duty to them that be under our power, and offend?*

A. Using 1. Mildness in rebukes, 2. Moderation in correction, *Gal.* 6. 1. 3. Yet according to the quality of the offence, *Jude v.* 22, 23.

Q. *What is the duty that we owe to all men in respect of our actions?*

A. 1. To be harmless and innocent towards all men, *Psal.* 15. 3. (2) Taking care that they sustain no harm by

by us or ours, *Exod.*21.8. in their perſons in taunt, *Matth.*5.22. ſtripe, or ill handling, *Lev.*24.19.

Q. *What is our duty towards our own or our neighbors cattel?*

A. To our own and our neighbors cattel we muſt ſhew mercy, *Prov.*12.10.

Q. *Which is the general ſin here forbidden?*

A. All 1. neglect of our || own, or our neighbors † preſervation, or 2. Deſire of our own or their hurt, conceived in heart, or declared by word, geſture or deed.

Expoſ. || Q. *What are the ſpecial ſins whereby the vigor of minde and health of body is impaired?*

A. In reſpect of our ſelves by this Commandment, is forbidden, 1. Exceſſive ſorrow, *Prov.*17.22. 2. Diſtracting care, 3. Thoughts againſt our ſelves, 4. Solitary muſing on the temptations of Satan; 5. Neglect of meat, drink, apparel, recreation, phyſick, ſleep, labor, *&c.* 6. Or exceſs therein.

Q. *What ſpecial ſins be forbidden, as occaſions of hurt or danger?*

A. 1. Me-

A. (1) Medling with other mens matters, *Amos* 4. 1. *Prov.* 23. 21. and 26. 17. (2) desperate adventures, (3) companying with them that be makebates, quarrellous, and furious, &c. *Prov*, 26 20, 21. (4) doing that whereby we are or may be stirred up to anger, (5) and refusing to crave the aid of the Magistrate.

Q. *What inward sins are forbidden in respect of our neighbour?*

† *A.* In respect of our neighbour, (1) hatred, 1 *John* 3. 15. (2) envy. *Prov.* 14. 30. (3) unadvised anger, *Mat.* 5. 22. (4) pride, *Prov.* 13. 10. (5) desire of revenge, (6) foolish pity.

Q. *What sins in word are condemned?*

A. (1) Reproching for sin or any other infirmity, as poverty, baseness of bloud, stammering, *Lev.* 10. 14, &c. (2) chidings, brawlings, crying with an unseemly lifting up of the voice, *Eph.* 4. 31. (3) complaints to every one of the injury we have received, (4) breaking jests upon our neighbour.

Q. *What sins in behaviour?*

A. Dis-

A. Diſdainful or ſcornful carriage, as 1. Dejectedneſs of countenance, *Gen.*4.5. 2. Nodding the head, 3. Pointing with the finger, 4. Or uſing any other provoking geſture, *Prov.* 6. 17.

Q. *What ſins in reſpect of them that have done us wrong?*

A. 1. Stubbornneſs, 2. And implacableneſs, *Rom.*1.31.

Q. *What in reſpect of the poor and diſtreſſed?*

A. 1. Oppreſſion, *Levit.* 19. 13. 2. Withdrawing corn from the poor, *Prov.* 11. 26. 3. Detaining the hirelings wages, *Levit.*19.13. *Jer.*22.13. 4. Not reſtoring the pledge, *Exod.* 22. 26.

Q. *What deeds are condemned in reſpect of all men in general?*

Anſ. 1. Quarrelling, *Titus* 3. 2. 2. Striking, 3. Wounding, *Exod.* 21. 18,22,26. 4. Placing manhood in revenge or bloodſhed, *Proverbs* 20. 22. 5. Extremity of puniſhment, *Deut.* 25.2. 6. All taking away of life, otherwiſe then in caſe of (1) Publick juſtice, (2) Juſt war, and (3) Neceſſary defence, *Exo.*21.12. *Gen.*9.6. 7. And all

sparing those the Lord commandeth to be punished, *Prov.* 17.15.

Q. *What is the seventh Commandment?*

A. Thou shalt not commit adultery.

Q. *What is the general duty of this Commandment?*

A. That we should *keep ourselves pure in soul and body, both towards our selves and others.

Expos. * Q. *What is the inward duty here required?*

A. Purity of heart, 1 *Thess.* 4.3,4.

Q. *What is commanded in respect of our words?*

A. Speech savouring of sobriety, *Col* 4.6.

Q. *What are the means of chastity?*

A. (1) Temperance in sleep, recreation, and diet both for quantity and quality, *Luke* 21. 34. 1 *Thess.* 5. 6. (2) convenient abstinence, (3) watching, (4) and fasting, (5) modesty in apparel, 1 *Tim.* 2.9. (6) gravity in behaviour, *Tit.* 2.3. (7) making a covenant with our sight, hearing, and other senses, *Job* 31.1. *Psal.* 119.37.

Q. *What duties are required in respect of action?* *A.* 1.

A. (1) Possessing our vessels in holinesse and honour, 1 *Thess.* 4. 5. (2) in such as have not the gift of continency, holy mariage, 1. with such as be fit, 1 *Cor.* 7. 2. 9. 39. 2. and therein due benevolence, 3. fidelity, 4. and confidence each to other, 1 *Cor.* 7. 5.

Q. *What is the general sin here forbidden?*

A. All uncleannesse of || heart, speech, gesture, or action, together with all the causes, occasions, and signes thereof.

Expos. || Q. *What inward sins be forbidden?*

A. 1. Filthy imaginations, 2. and lusts, *Col.* 3. 5.

Qu. *What abuse of senses is condemned?*

A. (1) Speaking, (2) or giving ear to rotten or corrupt communication, *Eph.* 5. 3, 4. 1 *Cor.* 15. 33. (3) wantonnesse of the eyes, *Mat.* 5. 28. (4) giving them liberty to wander, and to rove about, 2 *Sam.* 11. 2.

Q. *What be the occasions of uncleannesse?*

A. 1. Idlenesse, *Ezek.* 16. 49. (2) intemperance in sleep or diet, *Jer.* 5. 18.

(3) Excess, *Eph.* 5. 18. (4) Newfangleness, *Zeph.* 1. 8. (5) Immodest in apparel, *Esay* 3. 16, &c. (6) Wearing that which agreeth not to our sex, *Deut.* 22. 5. (7) Lascivious pictures, 1 *Thess.* 5. 22.

Q. *What sins be forbidden in behaviour?*

A. 1. Impudency, 2. Lightness in countenance or behaviour, *Prov.* 7. 13. 3. Painting the face, 2 *Kings* 19. 30. 4. Unnecessary companyings with lewd persons, *Prov.* 5. 8. (5) Promiscuous dancing of men and women, *Mat.* 6. 22.

Q. *What sins of action be condemned?*

A. (1) Fornication, *Deut.* 22. 28. (2) Adultery, *Deut.* 22. 32. (3) Incest, *Lev.* 18. 6. (4) Abhorring marriage, (5) Or unlawfull entrance into the same.

As 1. When the parties are within the degrees of affinity prohibited, *Lev.* 18. 6. 2. Formerly contracted, *Deut.* 22. 23. 3. Or married to some other who are yet alive, *Rom.* 7. 2.

6. Unseasonable or intemperate abuse of marriage bed, *Lev.* 18. 19.

Heb.

*Heb.*13.4. 7. And all unnatural luſts, *Lev.*18.22,23. *Rom.*1.26,27.

Q. *What is the eighth Commandment?*

A. Thou ſhalt not ſteal.

Q. *What is the general duty of this Commandment?*

A. That by all good means we further the outward † eſtate of our ſelves and of our neighbour.

Expoſ. † *What be the ſpecial duties of this Commandment belonging to all men?*

A. The ſpecial duties of this Commandment are, 1. An honeſt calling, 1 *Cor.* 7. 20. *Gen.* 4. 2. 2. Faithful labouring, *Eph.*4.28. 3. True and honeſt dealing therein, *Pſalm* 15.2. 4. Frugality.

As 1. Honeſtly keeping what we have gotten, 2. Wiſely ordering our expences, 3. And conveniently uſing what God hath given, that we may be helpful to others, *Prov.*21.20.

5. Contentation with our eſtate, be we never ſo poor, 1 *Tim.*6.6,7,8.

Q. *What is the duty of the borrower?*

A. We must borrow, 1. For need, 2. and for good ends, 3. What we are able to repay, 4. And make payment with (1) Thanks, (2) Cheerfulness, *Exod.*22.14,15. (3) At time appointed, *Psal.* 15. 4. (4) Or if we cannot keep day, then by all other means contenting the creditor.

Q. *What is the duty of the giver?*

A. We must give 1. Freely, *Luke* 6.30. 2. Justly, *Esay* 58. 7. (3) And cheerfully, 2 *Cor.* 9. 7. (4) According to our ability, and our neighbours necessity, 2 *Cor.*8.13.

Q. *What is the duty of the lender?*

A. We must lend, 1. Freely, 2. Not requiring our own before the day appointed, 3. Not compounding for gain, 4. Forbearing or forgiving, 1. The whole, 2. Or part of the summe lent, if it cannot be paid without the hazard of undoing the borrower, *Luke* 6. 35.

Q. *What is the duty in buying, selling, &c.*

A. We must use, 1. Truth, 2. Faithfulness, 3. Justice, 4. And indifferency in buying, selling, letting, hiring, partnership, &c. *Mat.*7.12, 1 *Thess.*4.6.

Q. *Re,*

Q. *Rehearse some particulars?*

A. 1. Not concealing the fault of wares, or other commodity, 2. Or not taking advantage of the necessity or unskilfulness of the one party, 3. But equally respecting the good of each other, *Gal.* 5.13.

Q. *What is the duty of men in respect of things found, and committed to our trust? &c.*

A. 1. Seasonable, 2. And faithful restoring, (1) Of things committed to our trust, *Exod.* 22.7,8. (2) And of things found, *Deut.* 22.2,3. (3) And of things unlawfully gotten, *Levit.* 6.2. &c.

Q. *What is the duty of men in suretiship?*

A. 1. Good advisedness in undertaking suretiship, 2. That it be in matters not above our ability, 3. And for such as are known and approved Christians, *Proverbs* 11. 15. and 17. 18.

Q. *What if we be compelled to recover our own?*

A. Moderation in recovering that which is our own, must be used, *Phil.* 4. 5.

Q. *What is the duty of Ministers that receive Tythes?*

A. Ministers that receive the Tithes must feed the flock committed to their charge, *Ezek.*34.2.

Q. *What is the duty of Lawyers in respect of their Clyents?*

An. Lawyers must (1) Take no Cause into their hands, which they see can have no good end with equity, *Esay* 5.20. *Psal.* 15.5. (2) And they must follow those which they undertake to defend, with all honest, 1. Diligence, 2. And faithfulness, 3. For love of equity, 4. And not of gain. (3) They must end suits with all possible dispatch and good expedition, *Exod.* 18.13, &c.

Q. *What is the general sin here forbidden?*

A. All || neglect to further our own, or our † neighbours wealth, all impeachment or hinderance thereof, and all encrease thereof by unjust and indirect dealing.

Expos. || Q. *What be the special sins against this Commandment in respect of our selves?*

A. Actual sins of Commission, here for-

forbidden are, 1. Idleneſs, 2. Inordinate walking, *Prov.* 12. 11. 2 *Theſſ.* 3. 11. 3. Covetouſneſs, 1 *Tim.* 6. 10. 4. Miſerable pinching, and defrauding our ſelves of the good things which God hath given us, *Eccleſ.* 6. 1, &c. and 2. 26. 5. Waſtefull conſuming of our ſubſtance.

Q. *How do men waſtefully ſpend and laviſh their ſubſtance?*

A. By laviſh ſpending in 1. Meat, 2. Drink, 3. Apparel, 4. Buildings, 5. Unneceſſary gifts, 6. Sports, &c. *Prov.* 21. 17. *Eph.* 5. 18. 7. And by unadviſed ſuretiſhip, *Prov.* 23. 13.

Q. *What ſins are condemned in reſpect of our neighbour?*

A. †. In reſpect of our neighbour, is condemned grutching at the proſperity of others.

Q. *How do men ſin in borrowing?*

A. By borrowing, 1. To maintain idleneſs, 2. To defraud men of their right, 3. Borrowing what we are not able to repay, *Ezek.* 18. 7. 4. Borrowing upon intereſt, unleſs it be in caſe of neceſſity, 5. Denying what we have borrowed, 6. Or repaying unwillingly, *Pſal.* 37. 21. *Levit.* 19. 13.

Q. *How*

Q. *How do men sin in lending?*

A. (1) Lending upon usury, *Exod.* 22.25. Exacting increase meerly for the loan, *Ezek.* 18.8. (2) Cruel requiring all a mans debts, *Esay* 58.3. without mercy or compassion.

Q. *How do men sin in bargaining, buying? &c.*

A. By using in bargaining, buying, selling, letting, hiring, partnership, 1. Injustice, 2. Craft, 3. Fraud, 4 Or falshood, 1 *Thess.* 4.6.

Q. *What particulars may be given hereof?*

A. As 1. Making things litigious and doubtful, 2. Respecting a mans own commodity onely, 3. Parting with bad wares for good, *Amos* 8. 5. 4. Or good at an excessive rate, 5. Enhaunsing the just price, meerly because we sell for day, 6. Ingrossing wares into our own hands, that we may sell them at our own pleasure, 7. Dispraising what we are to buy, *Prov.* 20.14. 8. Or raising what we are to sell without just cause, and for our meere advantage, 9. Buying underfoot, especially of such who sell for need, 10. Abusing mens simplicity and un-

unskilfulneſs, 11. Uſing falſe weights, balances, meaſures, and lights, to deceive, *Leviticus* 19.35. *Prov.* 11.1. 12. Selling things hurtfull, and not vendible; as 1. Diſpenſations for ſin, 2. Charms, 3. Church livings, *Prov.* 20.25. *Mal.*3.8. 4. Crucifixes, &c.

Q. *How do men ſin in keeping things found or laid to pledge, &c?*

A. By detaining 1. Things ſtrayed, (2) Found, *Exod.*23.4. *Deut.*22.1,2,3. (3) Or the means of our neighbours living layed to pledge, *Exod.*22.26,27. (4) As alſo things committed to our truſt and cuſtody, *Deut.*27.19.

Q. *How do men ſin in going to Law?*

A. 1. By prolonging of ſuits, 2. Defending bad cauſes, 3. Immoderate, 4. Or uncivil contending at Law for our own right, 5. Selling juſtice, *Prov.* 15.27.

Q. *What other kinds of injuſtice or wrong be forbidden?*

A. 1. Removing ancient bounds, *Deut.* 19.14. (2) Robbery by Land, or Sea, *Zach.* 5.3,4,5. whether it be ſtealing, 1. Goods, 2. Cattel, *Exod.* 22.1. 3. Servants, 4. Or children,

Exod.

*Exod.*21.17. *Deut.*24.7. with or without colour of Law, 3. Receiving of things stollen, *Prov.* 29. 24. *Psal.* 50. 18,19,22. 4. And all unapproved and unprofitable trades of life or callings, (if they may be so termed) as Jesters, Juglers, Parasites, Carders, Dicers, Gamesters, Players, Fortune-tellers, Figurecasters, Sturdy Rogues, and such as be makers of the proper instruments of unlawful Games, *Jer.* 10. 2. *Job* 30. 1, 2, 3. 2 *Thessal.* 3. 10. *Acts* 19. 19.

Q. *Which is the ninth Commandment?*

A. **Thou shalt not bear false witnesse against thy neighbour.**

Q. *What is the general duty here required?*

A. **That by all means we seek to maintain our * own and our || neighbours good name, according to truth and a good conscience.**

Expos. * Q. *What be the special duties of this Commandment?*

A. The special duties of this Commandment are, 1. To speak sparingly, *Prov.*10.19. 2. And to speak the truth from the heart, *Psal.*15.2.

Q. *What*

Q. *What is commanded in reſpect of our ſelves?*

A. In reſpect of our ſelves, 1. Is commanded rightly to know and judge of our ſelves, *Gal.* 5. 26. 2 *Cor.* 13. 3. 2. To procure our own good name, *Prov.* 22. 1.

Q. How do we procure our own good name?

A. 1. By ſeeking Gods glory firſt and principally, *Matth.* 6. 33. *Hebr.* 11. 2, 39. 2. Judging and ſpeaking well of others, *Matth.* 7. 2. 3. Walking unblameably, *Eccleſiaſt.* 10. 1, 8. *Luke* 1. 6. *Job* 1. 1. 4. Defending our good name when need requireth, but 1. Modeſtly, and in 2. A ſort unwillingly.

Q. *What be the inward duties of this Commandment in reſpect of our neighbour?*

|| *A.* In reſpect of our neighbour we are commanded to, 1. Deſire, 2. To rejoyce in his good name, *Rom.* 1. 1, 8. *Gal.* 1. 23, 24. 3. To ſorrow for his infirmities, *Pſal.* 119. 136. *Ezra* 9. 6. 4. To cover them in love, *Prov.* 17. 9. 1 *Pet.* 4. 8. 5. Hoping the beſt with patience, 6. And ſo judging, 1 *Cor.* 13. 5, 6, 7.

Q. *What*

Q. *What duty do We owe to our neighbour in respect of his infirmities?*

An. 1. Not bewraying his secrets before we have admonished him, *Prov.* 11. 12,13. and 25. 9,10. yea, though we do it with grief, and to such as we desire might help and redress them, 2. Rebuking him.

Q. *How is rebuke to be given?*

A. 1. To his face, *Matth.* 18. 16. *Gal.* 2. 11. 2. When just occasion requireth, 3. Lovingly, 4. And meekly, *Gal.* 6. 1. *Prov.* 25. 12. 5. With remembrance of what is praiseworthy in him, 1 *Corinth.* 1. 4,10. *Revel.* 2. 2, 3,4.

Q. *What duty do We owe to our neighbour in respect of his vertues?*

A. (1) Commending him where he deserveth well, yet rather in his absence then presence, 1 *Thessal.* 5. 22. (2) defending the good name of him, whose unblameable carriage is known, unto us by 1. Testimony, 2. Handwriting, and 3. Oath, if need require, *Phil.* 10. 11. &c. (3) Not receiving idle, or false reports against our brother, *Psal.* 15. 3. *Prov.* 25. 23. & 26. 20.

Q. *What*

Q. *What is the general ſin forbidden?*

A. All failing to procure, defend, and further our † own, and || our neighbours credit: all unjuſt defence, wrongfull ſuſpition, or accuſation of our ſelves or others.

Expoſ. † Q. *What are the ſpecial ſins forbidden in reſpect of our ſelves?*

A. Here is forbidden, 1. An over, or underweening of the good things in our ſelves, *Luke* 18. 9,10,11. *Exod.* 4. 10,13. *Jerem.* 1. 7. 2. Bearing our ſelves above our worth, *Phil.* 2. 3. 3. Boaſting, *Prov.* 27. 1. 4. Excuſing our ſelves unjuſtly, 1 *Sam.* 15. 15. *Gen.* 3. 12. 5. Debaſing our ſelves, 6. Diſſembling that others may praiſe us, 7. Procuring our ſelves an ill name.

Q. *How do men procure an ill name?*

A. 1. By walking undiſcreetly or offenſively, 2 *Sam.* 12. 14. *Rom.* 2. 23,24. 2. And by a needleſs leſſening the good opinion others have of us, by bewraying our weakneſs; as want of learning, &c. to the carper.

Q. *What are the inward ſins againſt this Commandment?*

|| *A.*

|| *A.* Here are condemned 1. Evil suspitions, *Matth.* 7. 1. 1 *Sam.* 1. 13. 2. Want of desire. 3. Care, 4. And rejoycing in our neighbours good name, 1 *Pet.* 2. 1. 5. Rejoycing in his infirmities, 6. Contempt, 7. Or foolish admiration of others, *Acts* 12. 22. *Pro.* 27. 14.

Q. *What sins of Word be condemned?*

A. 1. Unjustly renewing the memory of our neighbours crimes, which were in tract of time forgotten, *Prov.* 17. 9. 2. Calling good evil, or evil good, *Esay* 5. 20. 3. Flattery, *Prov.* 27. 14. *Job* 17. 5. 4. Forbearing to speak in the cause or credit of our neighbours, *Prov.* 24. 11, 12. and 31. 8, 9. 5. Rash censuring, *Matth.* 7. 1, 2.

Q. *What sins of gesture be condemned?*

A. 1. Nodding the head, 2. Winking with the eye, 3. Pointing with the finger, 4. Or any other vilifying or deriding gestures, *Mat.* 5. 22.

Q. *How else do men offend against this Commandment?*

A. 1. Speaking the truth with de-

sire

ſire of our neighbours diſcredit, 1 *Sam.* 22.14,15. with *Pſal.*52.1,2,3. (2) Liſtning to tale-bearers, *Proverbs* 25.23. (3) Raiſing falſe reports, *Levit* 19.16. (4) Relating mens words to their diſgrace, (5) Or contrary to their meaning, 1 *Sam.* 22. 9,10. *Mat.*26.60,61. (6) Spreading abroad flying tales, *Pro.* 26.20,21,22. libels, falſe preſentments and citations; (7) Giving falſe evidence, (8) And pronouncing falſe ſentence, *Lev.* 19. 15.35. *Exod.* 23. 6. *Deut.*19.16. *Prov.*19.5.

Q. *What is forbidden in reſpect of our ſelves and our neighbours?*

A. In reſpect of our ſelves and our neighbours, here is forbidden, 1. Lying, 2. And equivocating, *Epheſ.*4.25. *Col.*3.9,10.

Q. *What is the tenth Commandment?*

A. Thou ſhalt not covet, &c.

Qu. *What is the general duty here commanded?*

A. That we be truly * contented with our own outward condition, and heartily deſire the good z of our neighbour, in all things belonging unto him, great and ſmall,

z 1 Tim.6.8.1 Cor.7.29,30.Act.26.29.

Expos. * Q. *What are the special duties of this Commandment?*

A. In this Commandment we are injoyned, 1. To acquaint our selves with thoughts of good towards our neighbour, *Esay* 32. 8. 3 *John* 2. *Job* 31. 29. and that which appertaineth to him; 2. To rejoyce in the present good estate of our selves and our neighbours, *Psalm* 34. 2. & 119. 74. and 3. Chearfully to praise God for it.

Q. *What is the general sin forbidden?*

A. All thoughts of mind, wishes, and desires of heart, and delightful remembrances of evil against contentednesse, *Job* 31. 22.

Qu. *Is any man able to keep this Law?*

A. Not perfectly: for the *a* Godly often fall, the most holy || faile *b* † alwaies in their best actions: but the child of God ought, *c* may and usually doth *d* walk according to the Law sincerely, *a Jam.* 3. 2. *b Exod.* 28. 36,37,38. *c* 1 *John* 2. 14. *John* 14. 15,23. *d* 1 *Kin.* 15. 5.

Expos. || Q. *How is it proved that the obedience of the faithful here is imperfect?* *A.* (1)

An. (1) In the ſervants of Chriſt there remains ſome root of bitterneſs, *Heb.* 12. 1. *Rom.* 7. 23. (2) The fleſh luſteth againſt the ſpirit, *Gal.* 5. 17. (3) Their knowledge is but in part, 1 *Cor.* 13. 12. *Pſal.* 119. 18. their obedience therefore cannot be perfect, *Joſh.* 6. 14, 15. 2 *Sam.* 12. 9. 2 *Chron.* 35. 22. *Luk.* 1. 20.

Q. *How many waies do the godly offend?*

A. 1. Often in the matter, 2. And in the maner of doing, *Joſh.* 9. 14, 15. 3. Continually in the meaſure of duty, the moſt holy do offend, *Nehem.* 13. 22.

Q. *Should not a Chriſtian omit doing of good altogether, ſeeing he cannot do it in that meaſure that God requireth?*

A. No, 1. But * with e diligence and ſingleneſſe of heart ſtrive againſt corruption, 2. Look f for the aſſiſtance of Gods ſpirit, 3. And labour to g grow in grace, e 2 Cor. 7. 1. f 2 Chron. 16. 9. Phil. 4. 13. g 1 Pet. 2. 2. & 2 Pet. 3. 18.

Expoſ. * Q. *If ſin cleave to the beſt works of the godly, how ſhould they exerciſe*

ercise themselves in Well-doing?

A. 1. The sin which cleaving to the work defiles it, is by all means possible to be avoided, *Mat.*6.1,2,3,4,&c. *Psal.*37.27. 2. But the work it self is not to be forborn.

Q. *Why must we not forbear the doing of good works, notwithstanding the corruption that cleaves unto them?*

A. (1) Because we have an absolute charge from God, to exercise our selves in all good works, *Esay* 1. 17. 1 *Pet.* 3.11. *Colossi.*10. 2 *Pet.* 1.5. (2) And a merciful promise, 1. That he will forgive the infirmities, which our corruption doth fasten upon them. 2. And favourably accept our sincere endeavour to walk in all holy obedience, though now and then we through weakness do step away, *Job* 42.7. 2*Chr.* 30.29,30. *Esa.*40.11. *Cant.*2.14. *Num.* 23.21. *Ezek.*34.16.

Q. *What means should a man use to grow in grace?*

A. 1. Ye must thoroughly examine ‖ his h waies, 2. † Judge ihimself, 3. watch* over his heart at all times, in all places, occasions and conditions: 4. A redeeming the

the ‖ time, 5. Store his † heart with good, 6. And preserve ‖ his * faith, h Hag. 1. 5,7. i 1 Cor. 11. 31. k 2 Tim. 4. 5. Eph. 5, 16. l Heb. 10. 35. 36, 38.

Expos. ‖ Q. *What is examination?*

Ans. Examination is 1. A diligent, 2. An exquisite, 3. And an impartial search of our hearts, thoughts, and wayes, *Lam.* 3. 40. by the word of God, *Rom.* 7. 7. as in his presence.

Q. *What are the benefits of examination?*

The benefits of it.

A. It is a means, 1. To prevent evil, 2. To procure good.

Q. *What evils are prevented by examination?*

To prevent evil.

A. It is a special means to preserve from 1. Pride, 2. Security, 3. Hardness of heart, 4. And falling into sin, *Heb.* 3. 13. *Psal.* 4. 4.

Q. *What good doth it procure?*

To procure good.

An. 1. It doth quicken to prayer, *Gen.* 24. 63. *Psal.* 19. 12. (2) It is a good step to repentance, *Psal.* 119. 59. *Hag.* 1. 5. (3) It setleth in a Christian course, *Psal.* 39. 1. (4) It provokes forward in godliness, *Psal.* 119. 59, 60. (5) And it makes us charitable toward others, *Gal.* 6. 4.

Q.

Q. *What is it to judge a mans self?*

† *A.* To judge a mans self, is to passe an unpartial sentence against himself, agreeable to the word of God, according to the measure of that iniquity which by examination he findeth in himself, *Ezek.* 16. 61. & 20. 43. *Dan.*9.8. *Luke* 15.18,19.

Q. *What benefits come thereby?*

An. 1. This awakeneth the heart, *Ezek.*36.31. (2) It maketh us afraid of sin, *Gen.*39.9. (3) It spurreth us to sue to the throne of grace, 1 *Kin.*8.38. (4) And it preventeth the judgement of God, 1 *Cor.*11.31.

Q. *What is watchfulness?*

A. Watchfulness, is 1. A narrow, 2. A careful, 3. And a continual keeping, observing, and over-seeing of our hearts and all our ways, *Prov.*4.23.

Q. *How is Watchfulness necessary?*

1. *It is necessary.* *An.* It is (1) Exceeding necessary, because 1. Of our selves we are apt to erre, *Psal.*59.10. 2. And have many occasions besides to draw us away from godliness, *Luke* 14. 18,20. (2) And it is exceeding profitable.

2. *Profitable.* Q. *How may it appear to be profitable?*

A. It

A. It is profitable, (1) To prevent or withſtand Satan, 1 *Pet.*5.8. *Mat.* 26.41. (2) To keep under luſts, (3) To avoid and cut off ſtrayings and wandrings of minde and life, 2 *Tim.*4.5. 1 *Cor.*16.13. *Pſal.*101.2. (4) To keep the heart in good order, (5) And to eſchew dangerous, 1. Decays, 2. Falls, 3. And diſcomforts, which otherwiſe men ſhall run into, 2 *Sam.* 11.2. 1 *Tim.* 2. 14. 2 *Corinth.* 11.3.

Q. *What is it to redeem time?*

An. To redeem time, is ſo to huſband it, that every moment thereof may be ſpent for our beſt advantage, *Eph.*5.16. 2 *Cor.*11.3.

Q. *What is it to redeem time?*

A. To redeem time is ſo to huſband it, that every moment thereof may be ſpent for our beſt advantage, *Eph.*5.16. *Col.*4.5.

Q. *Why is time to be redeemed?*

An. 1. Becauſe time is a precious thing, 2. Being loſt it is unrecoverable, though God may pardon it to the penitent, *Eſay* 1.16,18. therefore we muſt redeem it.

Q. *What time is to be redeemed?*

A. 1. The time of youth, *Eccles.* 12. 1. 2. Of the Gospel, 2 *Cor.* 6. 2. 3. The Sabbath, *Exod.* 20. 10. 4. The time of sickness, 5. Of health, 6. And the time of vacancy from business in our callings, &c. *Luk.* 19. 42. *John* 9. 4. *Gal.* 6. 10. *Prov.* 10. 5.

Qu. *Why must the heart be stored with good?*

† *An.* Because when mans heart is emptied of evil, it will quickly gather filth again (as garments will dust,) unless it be fraught with good, *Mat.* 12. 43, 44, 45.

Quest. *Why must faith be preserved?*

* *An.* Because if faith decay in us, (as needs it must, unless it be carefully stirred up, preserved and exercised, 2 *Tim.* 1. 6.) godliness must needs wither, 1 *Tim.* 1. 5.

Qu. *Why must godliness wither if faith decay?*

A. Because (1) Faith is the victory whereby we overcome the world, 1 *John* 5. 4. (2) Thereby we wrestle against sin, by the Almighty power of Jesus Christ, *Gal.* 2. 20. (3) And our lives must needs be full 1. Of doubtings,

ings, 2. Or ſecurity, 3. Drowned with carnal delights, 1 *Kings* 11. 4. and ſinful pleaſures, (4) The word will loſe its efficacy, *Heb.* 4. 2. (5) And the exerciſes of religion their ſweetneſs, if faith decay.

Queſt. *How is faith to be preſerved?*

A. To the end that faith might be preſerved, we muſt, (1) Value it above Gold and Silver, 2 *Peter* 2. 1. (2) Often meditate upon the 1. Sweetneſſe, *Pſalm* 119. 103. and 139 17. 2. Conſtancy, *Revel.* 1. 5. 2 *Corinth.* 1. 20. 3. And perpetuity of the moſt precious and free promiſes, which are the grounds of faith, *Hoſ.* 14. 5. *Ezek.* 36. 22. (3) We muſt walk according to the rules thereof, (4) learn to exerciſe it, living thereby, *Hebr.* 10. 38. *Romans* 1. 17. (5) And 1. Sincerely, 2. Conſtantly, 3. And Conſcionably uſe all thoſe means, whereby faith is wrought or nouriſhed.

Q. *How elſe?*

A. 7. Ye muſt take m unto him the, whole Armour || of God, 8. And with n care, uprightneſſe, and

and constancy, use the means of grace before prescribed in one o estate as well as another, *m* Eph.6. 13,14. *n* Prov.2.3,4,5. Col.4.2. *o Job* 27.10.

Expos. || Q. *Why must a Christian take unto him the Christian armour?*

A. Because all Christians are called to be souldiers, *Rev.*12.7. to fight under Christ Jesus their Captain.

Q. *Against what enemies must we fight?*

A. Against, 1. The flesh, *Rom.*8.13. (2) The world, 1 *Joh.*2.10. (3) And the Devil, 1 *Pet.*5.8,9.

Q. *What are the properties of this enemy?*

A. He is (1) Spiritual, (2) Subtile, (3) And a malicious enemy, *Eph.*6.12. *Rev.* 20. 2. *Mat.* 13. 28,39. (4) That can never be appeased: they had need therefore take unto them the whole armour of God.

Q. *What is implyed in this, that we must take unto us the Christian armour?*

An. We must 1. Daily put it on, 2. Continually keep it on, 3. And at all times have it ready for use.

Q. *For*

Q. *For what end muſt it be put on?*

A. 1. To repel, 2. And to quench the fiery darts of the Devil.

Q. *What are the parts of this armour?*

An. The parts of this armour are, 1. Sincerity, 2. Love of righteouſneſs, 3. The Goſpel, 4. Faith, 5. Lively hope, 6. And the word of God, *Eph.* 6.14,15,16,17,18.

Q. *How is it kept on?*

A. It is kept on, 1. By earneſt prayer, 2. Watchfulneſs, 3. And by holy meditation.

Q. *What priviledges doth God afford unto his children in this life who labour according to his will to grow in grace?*

A. || 1. They may be q aſſured † of his favour, and 2. Fatherly * care r over them, 3. The direction ſ of his ſpirit, 4. Their t growth in || grace, and u 5. Perſeverance to the end, *q* 1 Joh.3.14. and 4. 13. John 1. 12. *r* 1 Tim. 4. 10. Mat.10.30. *ſ* Pſal. 143. 10. *t* Col. 1. 9,10. *u* Phil.1.6.

Expoſ. || Q. *What is to be obſerved touching the enjoying of theſe priviledges?* *A.* It

A. It is first of all to be observed, that none of these priviledges can be enjoyed without great strife and labour, 1 *Cor.*16.30.

Q. *What assurance of Gods favour may be obtained?*

† *A.* 1. Not onely some uncertain hope, or dim sight of Gods favour, 2. But assurance thereof may in this life be obtained, *Job* 19.25. 2 *Cor.*5.1. 2 *Tim.*4.8. and 1.12.

Q. *How is that proved?*

A. Because 1. The Scripture exhorts us to make our calling and election sure, 2 *Peter* 1.10. 2. It layeth many sufficient grounds of assurance, 1 *John* 4.13. and 3.14. *Philip.* 1.6. 3. And proposeth divers examples of them, who have attained thereunto, *Rom.* 8.34,38,39. *Luke* 2.29. *Hebr.* 11.9,10.

Q. *How may it appear that this is a rare priviledge?*

Ans. This is a rare and precious priviledge, 1. Because it may constantly be enjoyed, 2. With an increase thereof, *Hos.*13.14. *Mal.*3.6. 1 *Thess.* 4.1,10. 3. It is alwaies accompanied with joy unspeakable, and sweet contentment

tentment, *Cant.* 1. 1. *Pſal.* 4. 6, 7. *John* 8. 56. 1 *Peter* 1. 8. 4. The longer it is poſſeſſed the ſweeter it is

Queſt. *Is not Gods favour moſt ſweet when it is firſt apprehended?*

Anſw. Dainty meats may become loathſome, but we cannot ſurfeit of Gods favour, *Pſal.* 17. 15.

Q. *What particulars are comprehended in this, that God would have his children aſſured of his fatherly care?*

* *Anſ.* God would have his children know, (1) That in every ſtate he will ſave and uphold them, *Pſalm* 9. 10. and 32. 6, 7. even when his wrath doth burne againſt his enemies, *Eſay* 33. 4, 5, 6. and 27. 7, 8. (2) That he will teach them the good way, which they ought to follow, *Pſalm* 25. 12, 14. *Prov.* 3. 3. (3) That he will give his Angels charge over them, (4) And carry them in his boſome, *Pſalm* 91. 11, 12, &c.

Q. *How may they be aſſured of his fatherly care?*

A. The amiable, ſweet and comfortable titles, that Chriſt giveth to

to his Spouse, calling her 1. My love, 2. My dove, 3. My sister, 4. My Spouse, 5. My undefiled, doth shew what great regard he hath of every Christian, *Cant.* 1.8,9. and 2.14. *Deut.* 33.12,27,28,29. *Cant.* 7.6.

Q. *How may it be proved that the faithful may assure themselves of their growth in grace?*

A. || Because (1) The servants of Christ are exhorted, and commanded to grow in grace and godliness, 1 *Thess.* 4.1,10. *Col.* 1.10. (2) There are paterns of holy men left unto us in Scriptures, that have grown rich in wisdome and holinesse, *Rev.* 2.19.

Q. *If God command us to grow in grace, how doth it thence follow that we may be assured of it?*

A. What God commandeth in the Gospel that Christians should believe, he will inable them to do, *John* 6.63. 1 *John* 5.3.

Q. If others have grown rich, is this any assurance to us?

An. What ordinary graces any of the faithful did obtain, the same may all the faithful look for, *Zach.* 12.10.

Eph.

*Eph.*4.4. 2 *Pet.*1.1. If it be for their good, *Rom.*8.28.

Q. *How is that proved?*

An. Becauſe 1. They are all under the ſame covenant, 2. Have the ſame Redeemer and Sanctifier, 3. And have the ſame promiſes made unto them, 2 *Cor.* 6. 18. 1 *Tim.*2.5,6. *Epheſ.*4.30. & 2. 12.

Q. *What other priviledges doth God afford unto them?*

Anſ. (6) They are || 1. Kept w from, 2. Comforted in, 3. And delivered out x of many troubles; (7) Taught to y uſe all eſtates aright, (8) Preſerved z from * foul offences, (9) Inabled || to *a* riſe again, if they b fall, (10) Inſtructed to † live godly, (11) And have c poſſeſſion * of the word, w Pſal.32.10. Acts 16.27. x Prov.11.8. y Lam. 3. 27. Phil. 4. 12. z Luke 1. 6. *a* Pſal. 37. 23,24. b Eph. 2. 10. c Luke 8. 15.

Expoſ. || Qu. *How are the godly freed from the troubles that others run into?*

A. 1. The godly ſhun the ſins which others follow with greedineſs, *Gen.* 39.9.

39.9. & 42.18. *Neh.* 5. 15. *Job* 31. 1. (2) They order their affairs with godly wisdome, *Acts* 23. 6. & 22. 26. & 18. 11. with 19.37. (3) And they foresee the evil to come, and hide themselves, *Prov.*22.3.& 26.12. therefore they are preserved from many troubles that others fall into.

Q. *Do not the godly oft run into many troubles from which they might be free?*

A. For want of care and watchfulnesse, they often draw no small grief upon their heads, from which they might be free, if they would carefully subdue their passions, and look unto their ways, *Cant.* 5. 2,3,4,5,6. 2 *Sam.* 11.2,3. *Psal.*51.8.

Q. *How are the godly taught to use prosperity?*

† *A.* In prosperity the godly are taught, 1. To edifie themselves, *Acts* 9.31. 2. To walk in meekness, 3.Lowliness, 4. Fear, 5. Comfort of the Lord, 6. And be doing good, *Job* 14. 15,21.

Q. *How are they taught to use adversity?*

An. In adversity, they are taught

1. To

(1) To be humble, (2) Patient, (3) To pray, 1 *Pet.* 5. 6. *Job* 1. 22. *Psalm* 39.9. and 30.7,8. (4) To grow out of love with this world, 2 *Corinth.* 5. 1,2,3,4. (5) To prize the Lords favour, *Psal.* 73. 26,28. (6) To cleave close unto God, *Esay* 10. 20. (7) To examine their hearts, (8) And to reform their ways, *Lam.* 3.40. *Zeph.* 2.1. *Esay* 27.9.

Q. *How are they taught to use their calling?*

A. In their callings they are taught (1) To take trial of their 1. Wisdom, 2. Faith, 3. Sincerity, 4. Love of righteousnes, and 5. Patience; (2) And to go about the same with hearts affecting the things that be above, *Psalm* 112. 5. *Gen.* 31. 38,39,40. *Galathians* 5. 22. *Gen.* 17. 1,2. *Zach.* 8. 16. *Luke* 21.19.

Q. *Be not the godly sometimes overtaken with reproachful evils?*

* *A.* If the godly be overtaken with some reproachful evil, *Gen.* 9.21. and 19. 33. it is (1) Not ordinary, *Rom.* 8. 1. 2 *Corinth.* 5. 7. but for a time, *Psal.* 37.34. (2) When they have

cast off their armour, and neglect their watch, 2 *Sam.* 11. 1,2. *Matthew* 26. 40,41.

Q. *Why doth the Lord suffer them to fall?*

A. The Lord suffers them to fall, 1. To let them see their weakness, 2. To correct their carelessness, 3. To cure in them pride of heart, and contempt of others: 4. And he orders their slips for the 1. Glory of his great Name, 2. For the comfort of the weak, 3. And for the good of the party fallen, after that by repentance he is risen again.

Q. *How is it proved that the righteous may be assured of their perseverance?*

|| *An.* 1. The righteous may fall, but the Lord will not suffer them to perish, *John* 10. 28. 2. Christ hath prayed for them, *John* 17. 20. *Luke* 22.32. 3. The immortal seed abideth in them, 1 *John* 3.9. 4. The spirit of God doth quicken them, *Rom.*8.2,11. so that afterward they take heart and courage again to fight against sin and Satan.

Q. *Are*

Qu. *Are not the godly sometimes thrown down?*

A. Yes: but they can never be utterly vanquished, though for a time they be thrown down, 2 *Cor.* 4. 8,9. *Mat.*16.18.

Q. *How are the faithful instructed to live godly?*

† *A.* If the faithful seek unto the Lord, he will teach them with 1. Delight, 2. And with comfort to live godly in all places, and callings, *Prov.* 2. 3,4,9. *Esay* 30.21.

Q. *Do they not finde much rebellion in themselves?*

A. They do finde the flesh rebelling against the Spirit, *Gal.*5.17. *Psal.* 42.5,11.

Q. *Why?*

A. (1.) So that they might not trust to themselves, but in the Lord, *Prov.* 3. 5,6. (2) That they might no longer live then finde need to pray, Lord strengthen me, 1 *Thess.*5.17. (3) That they might be thankful to God for the mercies they have received, *Psal.* 54.6,7. (4) That they may not triumph before the victory, nor walk

in security, as though they had no enemy, 1 *Pet.*5.8,9. (5) And that by how much the fight is more, 1. Painful, 2. Sharp, 3. And difficult; by so much the victory should be the more, 1. Delightful, 2. Sweet, 3. And glorious, *Rom.*16.20. *Rev.*12.10.

Q. *What is it to possess the Word?*

* *A.* The word of God is possessed, when it is 1. Received truly as our own, 2. And is kept and laid up safely, as a treasure in our minds and hearts.

Q. *Why is the Word to be laid up in the heart?*

A. So that we may have it in readiness 1. For our direction, 2. And for our comfort, 3. And to rule over us with an holy and universal soveraignty, *Luke* 2.51. *Col.*3.16,17. *Psal.* 119.111,112.33,34.

Question. *Do all the godly, or any at all times enjoy all these privileges?*

1. *Ignorance.* 2. *Unbelief.* 3. *Not prizing.*

A. No: some are ignorant of them, not believing, or at least faintly believing that there are such; others are careless, who prize

prize them not, and so take not pains for these things, as they ought.

4. *Idleness.*

Quest. *What other hinderances do deprive Christians of these priviledges?*

5. *Inordinate passions.*

A. d Inordinate passions, as fear, anger, self-love, pride, love of pleasure, cares of the world, and earthly incumbrances; and inconstancy in good Duties: temptations also to distrust do keepe under many, d James 4. 1,2,3.

6 *Covetousnesse.*

7. *Inconstancy in good.*

8. *Temptation.*

Question. *How should a man bridle and reform these unruly passions?*

Answer. Let 1. Him highly esteem a Christian life, 2. Pray earnestly, 3. Set himself most against the corruptions that be strongest in him, 4. Shun the occasions of sin, 5. Hide the e Commandment in his heart, 6. And apply f the death of Christ for the killing of corruption, e Psalm 119. 51. f 1 John 5. 4.

Q. *How may a man overcome his temptations to distrust?*

A. 1. He must not give credit to Satans suggestions against Gods truth, 2. But consider of Gods h || 1. Power, i 2. Goodnesse, k 3. Unchangeablenesse, 4. Former l mercies, 5. And free m grace in giving us his son; † so that weaknesse, unworthinesse, want of feeling comfort should not dismay him, g Mat.4.3,4. h Mat.8.2. Esay 40.28. i Psal. 51. 12. k Jer.31.3. l Psal.77.11. m Rom.5.8,9.

Expos. || Q. *How are we to consider of Gods power and love?*

A. That God is in power all-sufficient, so that he can help us, *Eph.*3.20. and in love everlasting, *John* 13. 1. 2 *Thess.*2.16. *Jer.*31.3.

Q. *What use are we to make thereof?*

A. Seeing that he hath once loved us, we may be assured that he will never leave us, *Phil.*4.19.

Q. *To whom doth God give Christ?*

† *An.* God gives Christ to them (1) That are lost in themselves, *Esay* 61.

61.1,2. *Mat.* 9. 12,13. (2) And the weak as well as the ſtrong are partakers of his merits, 1 *John* 2.1.

Q. *Have not Chriſtians reaſon to doubt in reſpect of their weakneſs?*

An. Strength of grace in us, and ſoundneſs of a Chriſtian converſation, is not the root of comfort; neither ſhould weakneſs, or unworthineſs in us breed doubting of our ſalvation, *Heb.*10.22.

Queſt. *What is the ground of comfort?*

A. The ground of all comfort is, that God of his free grace hath given his Son to us miſerable ſinners, even to as many as believe in him, 1 *John* 2. 2. & *John* 3.16.

Q. *Can the weak faith lay hold upon Chriſt?*

A. The weak faith doth lay hold upon Chriſt, 1. As truly, though 2. Not ſo comfortably as the ſtrong doth, 1 *John* 2.12,13,14.

Q. *What elſe muſt be done?*

A. 3. Conſider what promiſes the Lord hath made, to keep and uphold us, 4. What encouragements

ments he hath given us to believe; || 5. And how acceptable a thing it is p that we should so do, n Mat. 16. 18. Luke 22. 32. o 1 John 3. 23. p Matth. 8. 10. and 15. 28. Rom. 4. 20.

Expos. || Q. *What incouragements hath God given us to believe?*

A. (1) God commandeth, perswadeth and intreateth the thirsty and burdened to believe, (2) God hath bound himself by covenant unto them, *Esay* 43. 25. (3) He hath sealed it by the Sacraments, (4) And confirmed the same by oath, *Gen.* 22. 16, 17. *Psal.* 105. 9. *Luke* 1. 73.

Q. *What if our misery be deep?*

A. The deeper our misery is, the more we glorifie his name by resting upon him for succour, *Psalm* 22. 1. *Rom.* 4. 18, 20.

Q. *What other things are to be learned for the overcoming of these temptations?*

Answ. 6. We must judge our selves q not by present † feeling, or by our own r discerning the fruits of grace, but by that which we s have felt, and the t fruits

of

of grace which appear to other, q Psalm 116 11. Psalm 13.1. r Psalm 51.10. s Psalm 77.11,12. t 2 Corinth. 10. 11.

Expos. † Q. *Why must not a Christian judge himself by his own feeling?*

Answer 1. Because a man may have faith, that feels no comfort; 2. And grace, that sees not the fruits of grace, *Psalm* 22. 1. and 77. 8,9.

Q. *Why may a man that hath grace feel no fruits thereof?*

An. (1) Because the soul is sometimes sick, *Ezek.* 34. 4,16. *Cant.* 3. 5. (2) And sometimes in a swound; *Cantic.* 5.6. (3) Sometimes we judge amiss of our estate, *Psal.* 116. 10,11: and 77. 10.

Q. *How do we judge amiss of our own estate?*

A. 1. By observing what motions we have to evil, but not how we resist them; 2. By supposing we have no grace.

Q. *Why do we then think we have no grace?*

A. Be-

A. Because we have not 1. What grace we desire, 2. Or because we find not our selves at all times alike affected and comforted, or else 3. Because we want what others have, or we conceit them to have.

Q. *How is this trial erroneous?*

A. Because God gives not all graces to one man, nor to all in the same measure, *Eph.*4.7. *Zach.*12.8.

Q. *What other things occasion this mistaking?*

An. 1. It is the property of men in affliction, to admire small things in others, and deny great and many graces in themselves: 2. Likewise the vastness of desire causeth that which is much in comparison, to seem nothing; 3. And Satan works upon the timerous disposition of some.

Q. *How doth Satan work upon their timerous disposition?*

A. 1. He perswades them that they have fearfully consented to those suggestions, which they alwaies abhorred, and in which they never took delight, 2. Or that they wilfully offend, when some sinful motions arise in their hearts;

hearts; to which they do not conſent, but which they reſiſt, praying to God for forgiveneſſe and aſſiſtance.

Q. *Is there any other reaſon of our miſtaking?*

A. Yes, becauſe we in temptation want one grace, which accompanies faith, to wit, joy, *Joh.*8.56. 1 *Pet.* 1.8. we conclude that we have no faith at all.

Qu. *Doth not joy ever accompany faith?*

A. Faith and joy be not inſeparable companions, *Job* 13. 15. *Heb.*11.1. *Pſal.*77.2,3. the violence of temptation hindring the ſenſe of mercy, when God doth with-hold comfort. For which cauſes, we muſt not overmuch truſt our ſelves, or credit our feeling, but give credit to the teſtimony of the godly and faithful.

Q. *What may be a further help beſide?*

A. 7. It is good to examine our * hearts, and uſe the advice w of others; but we muſt know withal, that groaning after, and x labouring

ing to rest our wearied souls upon the promises of grace, being never satisfied until our doubtfulness be removed, will bring a good end, u Psalm 4. 4. w 1 Thess. 5. 14. x Mat. 11. 28.

Expos. * Q. *Why should a man examine his heart in that case?*

Answ. Because God with-holdeth, or with-draweth comfort sometimes, 1. By reason of some secret sin, not yet repented of; 2. Or he suffereth Satan to buffet us, that we might more seriously repent of some corruption, *Job* 40. 3,4,5,6. with 42. 6. 2 *Corinth.* 12. 7.

Q. *What doth God teach us by such temptations?*

A. Hereby the Lord doth 1. Correct our not prizing comfort at a high rate, *Cant.* 5. 3,4,5. 2. And our forgetfulness to praise him for it.

Q. *In what manner must a man try himself?*

A. We ought wisely to make trial of our waies, 1. Neither sparing any sin, 2. Nor censuring that to be sin which is just and lawful, 3. Not making

king light account of any sin: 4. Nor yet calling our repentance into question, because 1. Either some things have been amiss, 2. Or we have not attained to perfection.

Q. *Do the fruits of the spirit alwaies appear in the faithful?*

Ans. No: They are y obscured 1. In our first * conversion, 2. In the days || of z security, 3. When we *a* leave our first love, 4. In time of b temptation * or some || relapse c into sin, y Luke 5. 37,38. z 1 Cor. 3. 1. *a* Rev. 2. 4. b Psal. 6. 1,2,3. c Psal. 51. 10.

Expos. * Qu. *Why are the graces of the spirit obscure in our first conversion?*

An. 1. Because at our first conversion we are as new born babes who have the truth of mans nature, but the perfection of it groweth with age, 1 *Corinth.* 3. 1. *Heb.* 5. 13. 2. Our knowledge is small and confused, *Psalm* 73. 22. and 119. 33, 34, 100. 3. Our sight of Gods love is dim, 4. Many doubts arise in our minds, *Luke* 24. *verse* 38. because of our weak-

weakness and unworthiness, (5) Many lusts are untamed, (6) We are unexperienced to put on, or wear the Christian armour: and therefore are oft foyled of our adversaries.

Qu. *Do not some Christians more plentifully abound in the graces of the Spirit at their first conversion?*

A. Some few at their first conversion, abound in the fruits of the Spirit more sensibly, that they might be prepared for some future combates, wherein God will set them forth to be examples to the weak.

Q. *What is the reason why our joy is afterward diminished?*

A. If our comfort and joy that we felt in our first conversion be diminished, it is either by reason of 1. Security, 2. Or temption, 1 *Sam.* 11. 2,3, &c. with *Psalm* 51. 10. *Psal.* 77. 8,9,10.

Q. *Why are the graces of the Spirit obscured in the daies of security?*

A. Because 1. Good ground will bring forth weeds if it be not tilled, and fire will die if it be not blown; so the graces of Gods spirit will decay

cay if they be not stirred up by prayer, reading, &c. 1 *Thess.* 5. 19. 2 *Tim.* 1. 6. 2. And lusts, worldlinesse, and drowsinesse, &c. will creep upon the best, and over-grow them, if they be not diligent to keep them under, and root them out, *Luke* 21. 34, 35, 36.

Q. *Why is grace obscured when we leave our first love?*

A. || Because as our love to God doth decay, so the sense and feeling of Gods love to us, doth die and decay also, *Rev.* 2. 4, 5.

Q. *What evils follow the abatement of our love to God?*

A. When our love to God is abated, (1) The spirit of God, which is 1. The comforter of the heart, 2. And the stirrer up of that joy which passeth all understanding is grieved, *Eph.* 4. 30. (2) Our faith is weakned, 1 *Tim.* 1. 5. (3) Our prayers must needs be cold and faint, (4) We must needs be dull, heartless, and uncheerful, even a burden to our selves, (5) And untoward to any holy duty, *Psal.* 119. 174.

Q. *Why so?*

A. Be-

Answ. Because love is the wheel of the soul, and first affection, *Deuter.* 6. 5. *Matth.* 22. 37. and if that be disordered, no other can be of a right temper.

Q. *Why are graces obscured in time of temptation?*

* *Answ.* Because in the time of temptation, 1. The minde is full of disorder and confusion, 2. And the heart of fear, *Exod.* 6. 9. *Psalm* 77. 2,7,8,9,10. as the aire is troubled in a tempestuous season.

Q. *Why so?*

Ans. 1. Many mists being cast between the eye of our understanding and the promises of God, as clouds that obscure the Sun: 2. Satan having then leave to try and buffet us.

Q. *What is the benefit that comes by temptation?*

A. By temptations, 1. We are fitted to grow in grace, *Psal.* 32. 4,5. 2. Thereby also the graces of Gods spirit in us are tried, *Rom.* 5. 5. *Jam.* 1. 2,3. 3. But it is no fit season for us to discern or judge of them.

Q. *Why is grace obscured in time of some relapse?*

A.

‖ *Ans.* When corruption getteth ground, grace must needs be weakened, for these two are opposite the one to the other.

Q. *How should a man recover out of a relapse?*

A. 1. By speedy d consideration † of what he hath done, 2. Renewing his repentance with sorrow and shame, bewailing his sin before God, 3. Reforming life, and 4. Laying hold upon the promises of mercies, *d* Revel. 2. 5. *e* Jer. 31. 18,19.

Expos. † Qu. *What grounds be there why such as have fallen into gross sin after repentance, should not despair?*

Ans. Such as have fallen into some gross sin after repentance, must not utterly despair, 1 *John* 3.23. *Esay* 55.1. *Matthew* 11. 28. For (1) The Prophets call upon wicked revolters from God, to repent, and promise them pardon, *Esay* 1. 18. *Jeremiah* 3. 1,12, 13, 14, &c. (2) And in the Law sacrifices were daily offered, not onely for ignorance, *Leviticus* 5. 15,17.

but for sins, committed willingly, and against conscience, *Leviticus* 6. 1,2,3. 3 We are commanded daily to pray for remission of sins without exception, *Luke* 11. 4. 4. No sin is unpardonable, but the sin against the Holy Ghost, *Matth.* 12. 31, 32. *Mark* 3. 28, 29. from which a man that sins grosly after repentance may be free. 5. God is able to heal the latter wound which sin makes, as well as the former, *Hos.* 14. 4. 6. Without Christ no offence can be forgiven, and in Christ all offences may be done away, 1 *John* 1. 7. 7. Mercy in us is as a drop of a bucket, in comparison of that infinite sea of mercy which is in God: If by his commandment man must forgive his brother seventy times seven times, will not he forgive them that humble themselves before him? *Matthew* 18. 21, 22.

Q. *What priviledges do the godly enjoy as soon as this life is ended?*

A. 1. Their glory then begins, for their bodies remain || in the grave, as in a bed of spices; 2. And their souls being perfectly freed

g freed † from sin, are received into heaven, to the beholding h of God and Christ immediately, *f* 1 Thess. 4.15. *g* Rev. 14.13. *h* Matth. 5.8. 1 Cor. 13.12.

Expos. || Qu. *Wherein stands the happiness of the Saints, in respect of their bodies when they be separated from their souls?*

An. Death separates the soul from the body, but it doth not separate the soul or body of the godly from Christ, *Rom.* 8.38,39. 1 *Cor.* 3.22. and 15.54,55,56. *Phil.* 1.21. for when the body lieth in the grave, and is dissolved into dust, it is yet united unto Christ, *John* 15.5. *Eph.* 5.30. and doth expect and look for a future and glorious change, 1 *Cor.* 15.38,42,43,44.

Q. *Wherein stands their happiness in respect of their souls after this life, above what they had in this life?*

† *A.* 1. From the guilt and dominion of sin, the godly are delivered in this life, 1 *John* 1.9. but not from all stain thereof.

2. But after this earthly tabernacle is laid down, they are 1. Delivered

from all sin, sorrow, and care, *Rev.* 21. 4, 27. 2. And are received into heaven to be with Christ, injoying the glorious presence of God, 1 *Thess.* 4. 16, 17.

Qu. *How do the Saints see God in heaven?*

A. They see him, not by faith obscurely, 2 *Cor.* 5. 7. as it were thorow a glass, 1 *Cor.* 13. 12. as the Saints do in this life, but by sight, and face to face, immediately, or without means, *Psal.* 17. 15.

Q. *If this be the state of the godly, What shall become of the ungodly?*

A. Their bodies i shall rot in the * grave, and their souls are judged unto k everlasting woe, i Gen. 3. 19. k Luke 16. 22, 23.

Expos. * Q. *Nothing befals the bodies of the wicked, which befalt not the bodies of the godly, how then is their rotting in the grave a curse?*

A. Death is a curse to the wicked, *Gal.* 3. 10, 13. with *John* 3. 16. and so is their rotting in the grave, because they are not in Christ, 2 *Cor.* 5. 17. though to the senses there is nothing befals the bodies

bodies of the wicked, which befalleth not the bodies of the godly, *Eccles.*9.2.

Q. *Shall not the wicked rise again?*

A. The wicked shall indeed rise again, but it is to further condemnation, *John* 5. 29.

Q. *When shall the happiness of the elect be consummate?*

A. At the dreadful day || of judgement, and the general resurrection, Psal. 17.15.

Expos. || Q. *How doth it appear that the happiness of the elect is not consummate till the day of judgement?*

A. Because 1. The soul in heaven doth retain a natural desire to be united to the body, 2. Neither can the happiness of the soul be every way compleat and perfect without it.

Q. *What degrees be there of the happiness of the elect?*

A. Of the happiness of the elect, there be three degrees; one at their first conversion, *Matth.*5.3,4,5. *Psal.* 32.1,2. the second at death, *Apocal.* 14.13. the last and most perfect at the day of judgement, 1 *Thess.*4.17.

Quest. *Who shall be judge at that day?*

A. Christ † the Lord and King of the Church, l who shall come in a most glorious and visible manner, m descending from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God, most royally n attended with innumerable multitudes of mighty Angels, *l* Acts 10.42. and 17, 30. *m* 1 Thess. 4. 16. *n* 2 Thessal. 1. 7.

Expos. † Q. *Is not the power of judging common to the Father, Son, and holy Ghost?*

A. 1. The decree of judging and judiciary power, is common to Father, Son, and Holy Ghost, *Genes.* 18. 25. 2. But the visible act, promulgation, and execution of judgement belongeth to Christ our Mediatour, as God and man, *Acts* 17.13. *John* 5.22,23. *Rom.* 14.10,11,12.

Q. *What comings of Christ doth the Scripture mention?*

A. Two. 1. His first coming, which was to work our Redemption, when he was judged. 2. His

2. His ſecond appearing, when he ſhall come to judge.

Q. *To what ſpecial office doth this belong?*

A. This is the laſt act, and accompliſhment of his kingly office, 1 *Cor.* 15.25,26,27.

Q. *When ſhall Chriſt come to judgement?*

A. He will moſt ſurely come, but the time is o unknown, that we might ever p watch, and prepare for his coming. o Matth.24.36. *p* verſe 42.

Q. *Whom will he judge?*

A. His elect and q choſen, and all their enemies, both evil r Angels, and wicked men, *q* 2 Corinth.5.10. *r* 2 Pet.2.4. Jud.6.

Q. *Seeing many of Gods elect people, and wicked men are rotted in their graves, how can they be judged?*

A. The very ſame ſ bodies in ſubſtance * that at any time died, ſhall by the power of God be raiſed up, and their ſouls be united to them inſeparably to abide together for evermore, *ſ* 1 Corinth. 15. 42,43,44.

Expos. * Q. *Why must the body rise again?*

An. Because justice requireth, that the same bodies which joyned with the soul, in working good or evil in this life, should be raised up to share with the soul at the day of the Lord, *Rom* 2.5,6.

Q. *What are we to believe concerning those who shall be found alive at the coming of Christ?*

A. They shall be † changed in the twinckling of an eye, and so presented before || the judgement seat of Christ, † 1 Cor. 15.51,52.

Expos. || Q. *By what means shall quick and dead be gathered?*

A. The means whereby quick and dead shall be gathered to judgement, are 1. The powerful voice of Christ, *John* 5. 28. 2. And the Ministery of Angels, *Matthew* 13. 40,41. 3. The brute and senceless creatures surrendring up their dead, *Revelations* 20. 13.

Qu. *In what manner shall he judge them?*

A. Most † strictly, 1. Both in respect

respect of the u persons judged, 2. And the things for which, but yet he shall judge most w righteous judgement, *u* 2 Corinth. 5. 10. *w* Acts 17.31.

Expos. † Q. *Who must appear?*

A. Every man must appear in his own person before the Judge, *Romans* 14. 12. *Rev.*20.12.

Q. *What account must every man give?*

A. He must give an account, 1. Both generally as a man, or a Christian. 2. And specially as a Magistrate, Minister, Master, Servant, &c.

Q. *For what things must men give account?*

A. 1. For all the things which they have received of the Lord, 2. And for all the things which they have done; even all thoughts, words, and actions, *Job* 34. 11. *Psal.*62.12. *Prov.* 24. 12. *Ezek.*33.20. *Rom.*2.6. 2 *Corinth.* 5. 10,11. 1 *Pet.* 1. 17. *Apocal.* 32. 12.

Q. *What use are we to make hereof?*

A. We should therefore be, 1. Conscionable,

scionable, 2. Patient, 3. And watchful, taking care that all our actions here be approved by the word of God, 1 *Thessalonians* 4.18. 2 *Peter* 3. 11,14.

Q. *What shall be the issue of this judgement to the Wicked?*

A. Everlasting x perdition from the presence of the Lord, to all those who ignorantly or wilfully contemn the Gospel, x 2 Thess. 1.7,8,9.

Q. *What shall be the issue hereof to the godly?*

A. Clear * vision of y God and Christ, endless z communion with them; everlasting *a* peace and glory, both in soul and || body, in fuller measure then the heart of man can now apprehend, or any of the Saints enjoyed before, y 1 John 3. 2. z John 17.24. Phil.1.23. *a* Mat. 25.34.

Expos. * Q. *What is spiritual or supernatural blessedness?*

A. Spiritual or supernatural blessedness of the Saints, is the immediate fruition of the 1. Chief, 2. Perfect, 3. Suf-

3. Sufficient, 4. And unchangeable good, even God in Chriſt, *Matth.* 5.8. with 19.17. 1 *Theſſ.*4.17. *Mat.* 25.34.

Queſt. *What moves God to give himſelf to be enjoyed of the Saints?*

A. Of his meer goodneſs he doth give himſelf unto his Elect, to be 1. Seen, 2. Loved, 3. And poſſeſſed, that is, to be enjoyed by them.

Q. *What are the means whereby God is enjoyed?*

A. The means by which God is injoyed, is 1. The underſtanding, 2. The will, 3. And the affections.

Queſt. *How doth the minde behold God?*

A. The minde 1. Clearly, 2. And immediately doth behold, 1. God in Chriſt, 2. And his exceeding glory and goodneſs, as it were face ro face, *Exod.* 33.20. 1 *Cor.* 13.12. 2 *Cor.* 5.6,7. 1 *John* 3.2.

Queſt. *How doth the Will embrace him?*

A. The will with as great 1. Love, 2. And joy, doth imbrace that infinite good, as there is knowledge thereof

thereof in the mind, *Rev.* 19.3,4.

Q. *Do the Saints in glory see God absolutely as he is in himself?*

A. The Saints in glory 1. Do not absolutely see God as he is in himself; for that which is infinite cannot be comprehended of that which is limited; 2. But God doth manifest himself unto them, so far forth as a creature is capable for to know him, *Psalm* 16.15.

Q. *How is it, that the Saints do not wax dull at the glory of so great a light?*

Answ. To the end that the Saints should be fully contented, and not wax dull at the glory of so great a light; God doth 1. Perfect the powers of the soul, 2. Perfectly repair his Image in his Elect, 3. And by his power enlarge the capacity of the soul, so far as the nature of man will bear, 1 *John* 3.2.

Q. *Why so?*

A. 1. That it might always be fully satisfied with the beholding of him, 2. And that without weariness at any time, *Psal.*17.15.

Q. *What*

Quest. *What is the subject of happiness?*

|| *A.* The subject of happiness is the whole man, *Rev.*20.6. & 22.14.

Q. *Wherein stands the happiness of the body?*

Answ. In this estate of blessedness, 1. The body is united to the soul; 2. And laying aside corruption and mortality, is changed to 1. An incorruptible, 2. Immortal, 3. And spiritual body, 4. Like to the glorified body of Christ our Saviour, 1 *Corinth.* 15. 41,42,43. 1 *John* 3.3.

Q. *What followeth from all this?*

A. Hence followeth 1. Perfection of the whole man, 2. Conformity with God, 3. Unspeakable joy, 4. And endless glory, *Rev.*22.5.

FINIS.

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on Septr 26th
1856-
Being Friday.
I being very ill-
in Bed. & had
such a Cloud of
Horror, fear & dread
fell on me attended
With with dispair
I Shall Never for
Gett.

Saturday
5, 7 PM Part 4
evening
Within this you
See